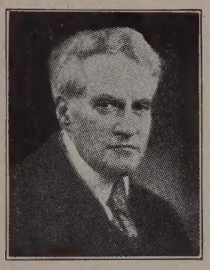
B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 46, No. 6 March, 1932

In This Issue

"Seldom, if ever, in the history of the court has an appointment been so universally commended."



Judge Benjamin Nathan Cardozo, whom President Hoover has just named to the U. S. Supreme Court.

CHOSEN PEOPLE
By William A. Orton

The WHY of Anti-Semitism in Germany Today
By Dr. M. J. Loewenthal

A Jewish Belle of Old Philadelphia
(A Novelette of Washington's days based on historical fact)
By S. Leon

Late Jewish Fiction — Another Opinion
By Elma Ehrlich Levinger

The Jewish Aristocracy of England
By Louis Minsky

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

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EDITORIAL COMMENT

Benjamin Nathan Cardozo

THE appointment of Benjamin Nathan Cardozo as justice of the United States Supreme Court is an event that points to the grandeur of lofty character as the surpassing crown.

In Benjamin Nathan Cardozo, his character as man and judge silenced any voice of expediency that might have objected to him on account of his religion or on account of the fact that there were already two men from New York on the supreme bench. It abashed any voice of politics that might have opposed him because he is a Democrat.

Judge Cardozo's merits stood resplendent above all the small considerations of politics. Seldom, if ever before in the nation's history, has public opinion directed its power so unanimously toward the elevation of a man to the supreme bench.

Public opinion on this occasion was true to the fine American ideal which exalts character as the chief qualification for public office. It must be confessed that this ideal at times is honored in the breach. In Benjamin Nathan Cardozo public opinion beheld the sterling virtues of the venerated Holmes, his integrity of heart and mind, his prophetic outlook, his wisdom. It seemed that none other could so well as Cardozo fill the place left vacant by the resignation of that upright jurist.

His elevation has brought the praise of the nation to the President who appointed him. This praise chiefly concerned itself with the enheartening fact that the President had ignored all considerations of partisanship, sectionalism, and religion to appoint one who was recommended solely for the nobility of his character and the ripeness of his ability. It was felt that nothing had happened nationally in a long time that was so much in accord with the best American traditions as the raising of Cardozo to the Supreme Court of the United States.

To B'nai B'rith it is gratifying that Benjamin Nathan Cardozo belongs to the Order, a member of Jordan Lodge No. 15, New York City.

From Haman to Hitler

THE imminent success of Hitler and the occasion of our observance of the downfall of Haman make timely a consideration of the similarity that stamps the two demagogues as of the same mold.

Like Hitler, Haman had risen to high political position. . . . "After these things did the king promote Haman and advanced him, and set his seat above all the princes that were with him."

Haman made the destruction of the Jews a national policy of his administration. . . . "Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahaseurus, even the people of Mordecai."

Strikingly similar is the purpose of the Hitler party and in a thousand ways it has been and is being expressed. It was briefly and completely stated on August 22, 1931, by Count Reventlow, a Hitlerite member of the Reichstag, speaking in Koenigsberg: "It is our duty to exterminate the Jew."

Haman's anti-Jewish policy had to be "sold" to an unwilling king. . . . "And Haman said unto king Ahaseurus, 'There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed'."

Almost like an echo across the ages comes the voice of Hitler in a proclamation: "He (the Jew) does not fit amongst us. He lives according to different inner and outer laws from ours. . . . It is to him we owe it that we are today the pariah of the whole world."

And the voice of the Reichstag member Mutschmann adds: "Sometime everything will be settled and avenged. Then synagogues will go up in smoke, for the struggle of decades shall not have been in vain, the day of reckoning is coming."

Only at the point of technique do Hitler and Haman part. The barbarian Haman knew only the sword as an instrument of destruction; the barbarian Hitler, tutored in modern ways of social destruction, proposes to use those economic instruments by which peoples are crushed.

How far will the analogy go? . . . The destruction of the Jews was averted by Esther and the tables turned against Haman and the gallows that Haman had made ready for Mordecai became the instrument of Haman's own execution. . . . "Then the king said, 'Hang him thereon.' So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."

* * *

The Patriotism of German Jews

BUT Hitler does not advance upon the prostrate forms of a supine German Jewry. German Jewry organizes to fight for its existence and the existence of the German Republic.

The life of German Jewry and the life of the Republic have become one cause; they stand together or fall together. As Jews, they have in the past remained aloof from political action, though as citizens they have taken a full part in political life, each in accordance with his political convictions.

But Hitler, having made the Jews an issue of politics, leaves them no alternative. Infamous accusations have been made against them in the political forum; they feel they must enter the political forum to answer them. The rock of their salvation is in the Republic which Hitler threatens; they feel they must come to the rescue of the Republic.

Therefore, the German Jew, against his own inclinations, has been forced by Hitler into politics.

So the Hitler advance finds the German Jew not waiting for destruction with folded hands. He is no suppliant for mercy, but stands upright, a full citizen of Germany, demanding the rights and protections that are due him. Large mass meetings of Jews are being held in Germany to proclaim their support of the democratic principles of the Republic and to state in no uncertain terms their demand for protection as citizens.

As loyal citizens they are concerned with the good name of Germany which suffers abroad by reason of a movement that threatens to plunge their country into the ill-fame in which Russia once wallowed. In behalf of the good name of Germany, they demand of the government that it condemn Hitler.

This is fine courage flaming even amid the host of their enemies that encompass them. It rests with history to say who were the patriots in the crisis that beset Germany in 1932: The demagogue Hitler or the Jews he reviled?

* * *

A Fine Gentleman Goes

GREAT he was in finance, but when Paul M. Warburg died last month men spoke rather of the nobility of his character.

He was the Jew who was never out of touch with his people, unlike some who in high places think of themselves as apart from Jewish life. His pride was not on account of his own elevation in the world but by reason of being privileged to inherit a portion of that body of history and character and tradition and ethics that is called Judaism.

Feeling himself of Israel, he suffered with Israel and generous was his giving even as the giver was modest. He never sought the public places from which men trumpet their merits.

The nation knew him as a quiet, warning voice that spoke in the summer of 1929. . . . "If orgies of unrestricted speculation are permitted to spread too far, the ultimate collapse is certain not only to affect the speculators themselves but also to bring a general depression involving the entire country."

Thus the prophet spoke against the greed that was to sicken from its own trough. The nation pursued the unearned dollar to the abyss.

* * *

The Enduring Mr. Jaffee

THOSE who are committed to the theory of essential superiority of Nordic stamina might well consider the amazing case of Irving Jaffee who left the Norsemen far behind on the ice at Lake Placid.

It is easy to guess from what stock Mr. Jaffee comes and as for his place of residence, it is New York.

Oh, in New York ice is no prodigy of nature as in the Norse countries where during long months it is scenery as familiar as the Sixth Avenue elevated is to New

York. Norse children are brought up on it and famed are they for their ice-skating and their endurance is supposed to contain something of their rugged weather.

So Mr. Jaffee, aspiring to be a swift and enduring long-distance ice-skater, had no more than the artificial ice rinks of New York on which to perfect himself. Being a broker's clerk, he had for these preparations only such time as his evenings allowed.

And, besides, Mr. Jaffee, a Jew, had no such glacial traditions as must comfort Norsemen when they go to race on the ice against swift and bitter winds. Mr. Jaffee's traditions have to do largely (as for all Jews) with the indoor contemplations of the Holy Law.

He was preparing for the Olympic skating matches but not merely for those short swift dashes that require great speed but not stamina. Mr. Jaffee aspired for the 10,000 meter race (about six miles) which is only for those of strong hearts, powerful lungs and unyielding wills. To this race came the staunch sons of the icy North countries to prove their might before the world.

It was last month that this most important contest of the winter Olympics was held on Lake Placid. The son of the Jews challenged the sons of the Norsemen, and away their legs flew on the six-mile course, and bitter was the wind that resisted them, calling for such strength as only the sturdy ice-children of the North were believed capable.

The son of the Jews sprang into the lead. The sons of the Norsemen strained every sinew to overtake him. The son of the Jews was like the swift wind itself. The sons of the Norsemen fell behind. The son of the Jews came victorious to the goal.

We don't like, ordinarily, to exploit the prowess of Jews, but we can not pass this occasion that exposes as a myth the theory of the essential superiority of Nordic stamina.

* * *

The Five Greatest Jews

RECENTLY the Rev. Dr. John Haynes Holmes, of New York, was asked by the *Jewish Times* of Philadelphia to name the five greatest Jews of history. He offered them chronologically.

He began with Moses. . . . "This personality—soldier, statesman, law-giver, priest and prophet—was one of the few supreme men of human history. Moses, whoever he was, ranks not only among the greatest Jews, but also among the greatest men who have ever lived."

His second was the prophet Isaiah. . . . "Isaiah is to my mind the supreme figure in the great age of Jewish prophecy."

Jesus was third in his list. . . . "I reverence (Him) as the greatest spiritual genius in human history. . . . I am not thinking of Jesus as divine, but only a human. Jesus's teachings were Jewish teaching, as his blood was Jewish blood. . . . The Nazarene thus belongs to the Jews as incomparably their greatest son."

His fourth was Spinoza. . . . "The God-intoxicated Spinoza—the greatest philosophical spirit, if not the greatest philosophical mind, since Plato."

Karl Marx was the fifth. . . . "One may not agree with Marx's interpretation of history, but, if one is honest, he must concede that as a creative thinker this German Jew ranks second only to Darwin among the men of his age. One may not welcome his influence, but again, if one is honest, he must concede that Marx initiated the most potent and far-flung revolutionary movement known to history."

Of these five most Jews would probably select Moses as the greatest while many of our conservatives would probably reject Marx as not worthy to be counted among our greatest.

Certainly, the teaching of Jesus (whom Dr. Holmes counts the greatest) was but the reflection of the teaching of Moses. The Sermon on the Mount sounds, in its most famous commandment, like an echo from Leviticus 19 in which God, speaking through Moses said: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

If the champions of social justice in their eloquent moments derive inspirations from the teaching of Jesus, they may find in Moses even more direct concepts of social policy. . . . "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness thou shalt judge thy neighbor. . . . Thou shalt not hate thy brother in thy heart. . . . Thou shalt rise up before the hoary head and honor the face of the old man. . . . Just balances, just weights, a just ephah and a just hin shall ye have. . . . Thou shalt not defraud thy neighbor. . . . The wages of him that is hired shall not abide with thee all night until the morning. . . . Thou shalt not glean thy vineyard, neither shalt thou gather every grape; thou shalt leave them for the poor and stranger."

The teaching of Jesus which by ministers is accepted as a sort of constitution of social justice is not quite so clear as the social doctrine of Moses.

* * *

Now Another Door Closes

THE feet of the timeless wanderer seem to have come to rest. There is no place to go. And now another friendly refuge has been closed against them; for now Belgium, afflicted by depression, says: "We have workmen enough of our own who are unemployed, and we want no more immigrants."

Belgium was a hospitable haven. Thither went multitudes of Jews from Eastern Europe in the early years after the war, established businesses, established Jewish life, with a Jewish theatre and a Jewish press.

The wanderer's feet have come to rest but not for peace. In a number of countries he is like a man bound hand and foot, as in Poland. There is no escape.

Of old, his salvation was in wandering. Persecuted and pogrommed in Russia he saved himself by voyaging to America. Having rescued himself, he replenished his life and made it richer and fuller than it had ever been before.

His safety was in escape. Can he save himself now when there is no escape? The walls of prejudice, discrimination and persecution close in on him.

His hope is in his history. He has lived despite all the deaths that have been decreed against him. . . . "Is the Jew to succumb to despair, to wait for the final tidal wave which will sweep him into the extinction of forgotten peoples?" asked Nahum Sokolow recently in the *Jewish Standard*. "The history of the Jews provides the answer to that question. They are a resilient people. They bend far with the wind of adversity but they spring back with the passage of the storm."

This faith alone remains to comfort the imprisoned wanderer.

CHOSEN PEOPLE

By WILLIAM A. ORTON

IN the issue of November last, Harper's Magazine carried an article by Dr. Orton, who is Professor of Economics at Smith College, entitled "The Challenge to Israel." It aroused nation-wide discussion, because it declared that Western civilization was well-nigh bankrupt and needed for its revitalization three things which Israel could supply: Jewish theism, Jewish humanism, and Jewish social stamina.

In this latest article by Professor Orton, written especially for the B'NAI B'RITH MAGAZINE, *he tells that he was reproved for his Harper article by both Jew and Gentile, and cites instances to prove that "when this crude tendency to interpret difference in terms of absolute better and worse is reinforced by material vested interest the situation becomes well-nigh hopeless." It is a timely plea for all men to "welcome diversity of offerings in the upbuilding of culture" and a clear-cut statement that all cultural groups, including the Jews, have important values to contribute to the world, which basely rejects them because of the rampant and destructive nationalism which in this century holds so tenaciously to the center of the stage.*—EDITOR.

NEARLY two hundred years ago, the Puritan preacher Jonathan Edwards looked out upon the rest of the world from the little town of Northampton, Mass., and found it sadly in need of salvation. And as he looked, comparing in his mind the spiritual apathy of the old continent with the fervor of his New England congregations, it was revealed to him by many prophetic signs that America was the predestined agent of the world's conversion. The text of Isaiah, "Surely the Isles will wait for me, and the ships of Tarshish first, to bring my sons from far," evidently referred "not to the British Isles, nor any other isles near the continent of Europe," but to America. The advent of Joseph, that was born of the younger sister, separated from his brethren, and saved the world from famine; the healing of Hezekiah, when the sun went from west to east and the Lord prophesied great things for his church; together with many another portent and parallel passage, clearly foretold the high destiny of the new world. The course of latter-day events, laid open to the eye of faith, showed further confirmation: "Whereas till of late, the world was supplied with its silver and gold and earthly treasures from the old continent and now is supplied chiefly from the new, so the course of things in spiritual respects will be in like manner turned. And if we may suppose that this glorious work of God shall begin in any part of America, I think if we consider the circumstances of the settlement of New England, it must needs appear the most likely of all the American colonies to be the place whence the work shall principally take its rise."

The spiritual superiority of America was thus comfortably established on the highest authority; and the theme has become a perennial burden of the national literature. Indeed, a full century before Jonathan Edwards penned his meditations, the moral inferiority of the English had drawn the censure of devout colonists. Says Roger Williams:

The very Indian boys can give
To many stars their name,
And know their course, and therein do
Excel the English tame.
English and Indians none inquire
Whose hand these candles hold
Who gives these stars their names, himself
More bright ten-thousand-fold.

The poetic tradition is reaffirmed in the contemporary efforts of the superpatriots. For example, a song for school children:

Beneath the Constitution's shade
A boon and shield of priceless worth,
We stand erect and unafraid
Unmatched in all the teeming earth.

Let us therefore rejoice that with the widespread realization of this moral preeminence, so many agencies have undertaken the task of impressing it upon the young, as well as upon those who by the accident of their birth have been denied the natural sense of it; while upon the other hand American legislatures, aided by loyal volunteers in the higher ranks of society, have risen to the duty of suppressing all those influences which tend to undermine it in print or speech, to encourage the spirit of skepticism and the cause of international fraternity.

Of still better omen is the frank admission, by such distinguished newcomers to these shores as William McDougall and Hugo Munsterberg, of the value of this tradition in the upbuilding of a national solidarity. "It may well seem to us," writes the former, "that there was a land reserved by God for one great purpose and a people developed and guided by Him to occupy that land in order that they might realize that purpose... to lead mankind onward and upward toward the realization on earth of the City of God." Says Dr. Munsterberg: "I believe sincerely that no European country knows a patriotism of such fervor and explosiveness. There is something jubilant and something final in American patriotism, and every outsider must feel what a tremendous power for the good of the country is generated by such triumphant confidence... Can it be denied that all the modern discussions on peace and disarmament, on arbitration treaties and the causes of righteous wars, get a good deal of their steam from the confident belief that it is the duty and mission of America to be the preceptor of Europe in the department of higher morality?"

Unfortunately there are those who fail, or even willfully decline, to recognize this duty and this mission; and the number includes not merely individuals, but nations. Some of them, strangely enough, seem to harbor the delusion that it is upon their own shoulders, not America's, that the mantle of divine fore-ordination is fallen; that their own heads, not hers, are illumined by the halo of moral preeminence.

France, for example, has long labored under such a delusion. It is illustrated in a manner convincing to all Frenchmen, in the writings of that justly popular scholar, Desiré Nisard; the accuracy of whose work is attested by the fact that it held a premier place among French histories of letters in the last century, running into at least seventeen editions between 1844 and 1880. The differences, he shows us, almost beggar description *"entre l'esprit francais et ce qui se manifeste de l'esprit"* ("between the French genius and such genius as appears among") other nations. Others have, he admits, their points and their local patriotism, like that of the mountain-dweller for his mountain; but the love of France is of a larger kind. *"Nous l'aimons, parce qu' elle nous parait la meilleiure patrie pour l'homme en general: nous voudrions y donner le droit de cite a tout le genre humain. Nous l'aimons, parce que toutes choses nous y paraissent*

plus conformes a la raison." ("We love it because it seems to us the best country for men in general: we would like to give citizenship to all the human family. We love it because everything there seems to us more in accord with reason.") Traces indeed of the spirit of humanity are everywhere; but "*notre privilege a nous, c'est d'en representer le plus de traits essentials*" ("our privilege lies in setting forth the most essential traits"). In short, "*c'est le christianisme qui a fait de l'esprit francais l'image la plus complete, et la plus pure de l'esprit humain*" ("it is Christianity which has made the French spirit the most complete and pure type of human spirit"). Who—or at any rate, what Frenchman—could deny it?

It is without doubt due to the proverbial obtuseness of the English that the claims of France have not been more generally recognized among them. The claims this peculiar people has advanced upon its own account would hardly merit consideration but for the fact that it has proceeded, with unpardonable effrontery, to act upon them. Apparently it has long had a habit of so doing, its natives having been hypnotised as it were, by the writers whom they consider great, to acquiesce in such a course of conduct. Says one of their early chronicle plays:

Lust dwells in France, in Italy and Spain
From the poor peasant to the Prince's train,
In Germany and Holland, Riot serves,
And he that most can drink, most he deserves:
England I praise not, for I here was born,
But that she laugheth the others unto scorn.

The reader will not need to be reminded of the continuance of this painful tradition by other writers, such as Shakespeare, Henley, Kipling, Punch, etc., etc. Its consequences have been conspicuous through many centuries. Dr. Innes, for example, observes of the Tudor period that "men quickly learned to look upon themselves as the chosen people of the Lord of Sabaoth who gave them the victory over their enemies, and to whom with entire sincerity they gave the glory; while they found a satisfying warrant in the scriptures for spoiling the Egyptians and smiting the Amalekites, symbolizing specifically the Spaniards and the Irish." Other primitive peoples, the historian will remark, have proceeded on much the same assumption; but none other has succeeded in establishing by such methods an empire upon which, if the sun never sets, it is doubtless owing to the advisability of shedding a light upon their doings.

One would not, of course, expect to find the German sensitive to the claims of other nations; that he ever ventured to obtrude his own credentials was obviously due to his natural limitations. He has from time to time adduced certain achievements in the way of music, literature, philosophy, the social arts, and the fields of administrative and industrial technique which seemed to him, in the absence of an adequate appreciation of those of England, France, and America, not unworthy of mention; but since his military defeat has finally disproved the validity of these pretensions, it can be but a matter of time for the German humbly to abnegate all claim to divine patronage. That the time is somewhat long is probably due to the intensity of a false conviction. What, after all, could one expect of a people that saw the war as part of "the civilizing task which the decrees of Providence have assigned to us"; that had learned not merely from its politicians but from its moral philosophers, from Fichte to Eucken, to regard itself as "the people of the Soul?" "The depth of feeling common to us Germans," said the latter, "has become a power controlling our activity and permeating our history to a degree unknown to any other people. In this sense we have a right to say that we form the soul of humanity, and that the destruction of the German nature would rob world-history of its deepest meaning." It is regrettable that this writer presumed upon the obligation which the Almighty must naturally feel to him, so far as to encourage the delusion that the deity was in a special sense "*mit uns*". The consequences to all concerned have been unfortunate.

In this case, however, there was a special complication. It is well known that there is in the world one race (anthropologists are not quite agreed as to which) eminently and uniquely endowed with the mission of leadership. It is equally well known that the identification, on the part of certain German or pro-German writers, of this gifted race with their own people led to some of the more extravagant claims advanced on the latter's behalf. Fortunately science has completely disposed of this position. As the war proceeded it became increasingly clear that the grounds of this identification were invalid. The impartial examination of the facts concerning the Germans conducted by allied scientists during and immediately after the war demonstrated what an American scholar has termed the "monstrous absurdity" of this claim. The German nation, it appears, may have been predominantly Nordic in Roman times, but is certainly not so now. On the whole, modern evidence inclines strongly toward the Anglo-American stock; and when the political situation is sufficiently stabilized to allow of a final scientific verdict, it will doubtless be found that it is the latter, with possibly some minor infusion of the French, who are the true custodians of the Nordic heritage.

The danger is that they may not fully realize their mission. The habit of Rising-to-the-Height-of-their-National-Destiny shows a deplorable weakening among these nations. There are those among them who protest that the fittest heirs to any given environment will naturally appear those most resembling the original creators of it; and that each people sees its own social heritage as the finest because that is the only one in which it feels really comfortable. Such doctrine calls for the most strenuous denial. "The backbone of western civilization," affirms Madison Grant, "is racially Nordic, the Alpines and Mediterraneans being effective precisely to the degree in which they have been Nordicized and vitalized. If this great race with its capacity for leadership and fighting, should ultimately pass, with it would pass that which we call civilization. It would be succeeded by an unstable and bastard population, where worth and merit have no inherent right to leadership, and among which a new and darker age would blot out our racial inheritance. Such a catastrophe cannot threaten if the Nordic race will gather itself together in time, shake off the shackles of an invertebrate altruism, discard the vain phantom of internationalism, and reassert the pride of race and the right of merit to rule." The previous experiment of Germany along these lines was, as we remarked above, based on an obvious error of judgment.

Well for humanity, we are tempted to exclaim, if the matter rested here; but it does not. With a divine liberality passing our comprehension, the blessings of fore-ordination have been still more widely showered. There are the Mediterranean peoples, and in particular the present heirs of the Eternal City, still to be considered. There is the Slav, with his dual evangel of economic and cultural redemption. Nor does it stop with the Slav. Even now the Chinese are moved by their recurrent impulse to expel the despised foreigner from among them, inspired no doubt by a profound conviction of the divine foundation of their culture, and the inferiority of all others. There is Japan, asserting by force of arms

her intrinsic right to a wider field for the display of her national genius. And if the Eskimo, the Hottentot, the Bornean and Tasmanian, and possibly the higher anthropoids have not yet been heard from, it is surely owing to some hitch in the means of communication.

Still indescribably distinct from all these equally authentic claims to fore-ordination, mourns the voice of that people whose record would seem to bear the most patent signs of it. Called by a voice their very blood responds to; chosen by a destiny they are powerless to dispute — is it any wonder their acknowledgement of the superior claims of other peoples comes at best in the slow accents of half persuasion? Says one of their number in a recent apologia not unworthy of their great tradition: 'We are the dedicated and enslaved people, predestined to an unchangeable relationship... In the Jew, nation and people and faculties and culture and God are all one... Your ideal is eternal youth, ours lifts towards an unchanging climax of adult perfection. You would like to play with your Gods forever; we will return to God, to the Universe. Yours is a sunlit afternoon, with the combatants swaying forever in a joyous struggle. Ours is a whole world, with the spirit of God poured through all things.... I have no doubt that when Germany and England and America will have lost their present identity or name or purpose, we shall still be strong in ours."

It is possible the prophecy may be fulfilled. But if so, what will be the significance of that fulfilment? Where, in this plethora of divine favors so liberally bestowed, are we to turn? Which, among all these claims to eminence, leadership, fore-ordination, is the right one? Mankind is getting a little bewildered by this plenitude — may one say, this almost superabundance — of divine favor. It is unfortunate. It is perhaps a little discouraging...

Many, many years ago the writer worked for a time among the children of the slums of London; and the amenities of life among them are often recalled to mind by the international and inter-racial problems of today. One of the standard forms of social intercourse was the assertion, apropos of nothing, "My father can lick your father." This would be varied, as acquaintance with the visiting "gent" progressed, by the remark, "He likes me better'n he does you." All the events of family-life — and few of them were exhilarating—could be pressed into the service of ego-maximation. "We got a cat in our family" — meaning that you of the catless household are obviously our social inferiors. "Our Jimmy's got scarlet fever"; "my muvver's going to have a baby" — all in a tone of unimpeachable pride and satisfaction. Come higher in the social scale and listen to the eight-year-olds. Tommy goes to the public school and Mike to the Parochial: it is not enough for either of them that the schools are different, each must be better than the other. Tommy's family has a Chrysler and Mike's family an Olds: the Chrysler must be better than the Olds and the Olds better than the Chrysler. Or Tommy's father is American and Mike's father is Irish; the facts are generalized into an international problem. If necessary, the matter will be fought out. And Tommy and Mike, grown up and multiplied a million-fold, are not so very different. They are still prone (and so are their wives) to insist on interpreting all differences in terms of better and worse, superior and inferior. And Tommy's group will be superior for Tommy and Mike's group for Mike, and if necessary they will fight to prove it. Because they have never been sufficiently socialized.

It is a hard and difficult step in education — to recognize difference without interpreting it in attitudes of aggression. The trouble reaches far down in individual psychology: for difference means complexity and adjustment in contrast to the simple and unitary world of the libido. That is why those who have the greatest difficulty in accepting the facts of difference are usually the conservative temperaments in other matters also. Then there is the constant temptation for ego-maximation to press against the more obvious facts of difference when it has no adequate outlet. That is why we find the most ardent heresy-hunters among those whose lives are in some way thwarted. The American distrust of Europe is similarly based upon a sub-conscious envy of European culture arising from the lack of positive faith or satisfaction in American achievement. For a like reason we find the least satisfactory personal integration among Jews who have most completely accepted the American mores.

But it is when this crude tendency to interpret difference in terms of absolute better and worse is reinforced by material vested interest that the situation becomes well-nigh hopeless; and that is the situation we Europeans are faced with in post-war nationalism. Such cultural unities as remain are fanned to unnatural intensity for purely material purposes; and pseudo-unities have been set up and buttressed with every possible economic and military support for no other reason than that they serve the material interests of one dominant group as against another. It is the last stand of nationalism, and its end may well be chaos. Contemplating it, one is tempted to congratulate the Jew on the fact that he has no nationality of his own. He is barred from one road to suicide.

In view of all this, a writer who none the less insists on the fact and the value of collective difference incurs a grave responsibility. The present writer has recently done so — and been reproved for it by both Jew and Gentile. Why not let matters rest — however unsatisfactory they are? Why not let all differences be forgotten, melt them all down into one homogeneous product? Why risk encouraging those simple souls who cannot help interpreting difference in terms of conflict?

Admittedly, the risk is grave: the offense, in certain quarters near and dear to the writer, has been grave also. It is greatly daring to assume that men will ever welcome diversity of offerings in the up-building of a culture — notwithstanding the historic evidence in favor of cultural cross-fertilization. But take a larger view and there is hope. The end of nationalism is approaching: whether it be by bloody cataclysm or by the evolution—already proceeding faster than we realize — of supernational organs. And it is the nationalism of the past century, harnessing collective differences in the yoke of vested interests, that has done most to convert the facts of difference into a source of fear. From that, not only the Jewish people, but every cultural group in Europe, is suffering today. Those who feel it least are perhaps in the greatest danger.

Let us not laugh too harshly at all these conflicting claims to the role of the chosen people. There is some truth in all of them. The lie is in the purely materialistic organization of society that has made all of them, except the Jewish, enemies of one another; that forbids men to accept from one another the enrichment of their lives that the fact of difference can give. Long after the present age has passed, men will still be resolving the facts of difference in laughter and in satire; but also in admiration and in love. And though none of us whose lives and lands are ruined by the sins of nationalism may live to see it, we must yet look forward, out of our despair, to a time when the rich instrumentation of our human heritage may strike the chord of peace.

The WHY of anti-Semitism in Germany Today

By DR. M. J. LOEWENTHAL

PIERRE VAN PAASSEN, journalist and European political observer, as well as others, have predicted that Adolf Hitler will come into power in Germany in March. That makes this article by Dr. Loewenthal particularly timely and important.—EDITOR.

IT must seem inconceivable abroad that in a country like Germany, among a people of advanced civilization and a high general standard of education, anti-Semitism will not abate in our times. On the contrary, even after the utter change from almost absolute monarchism to a democratic republic, the oldtime plague has been capable of a new and formidable outbreak.

The Jews, ever since their dispersion 2000 years ago, have been a racial as well as a religious minority everywhere. Now, the Reformation, in separating Christendom into two and subsequently more parties opposed and hostile to each other, gave nourishment to all illwill against people of any differing creed. But it also opened a new source of religious antagonism, by vesting in every monarch the clerical sovereignty over his country and people. The Reformation created the National churches, and thus coupled national (i. e. political) hostility with religious fanaticism.

Naturally, nowhere was this of so lasting and so disastrous a nature as in Germany. For Germany was, more than any other European country, split up into a multitude of greater and smaller monarchic states federally forming the German Empire. Thus, from the dreadful Thirty Years War in the 17th century, there emerged a German people soaked with religious hatreds, with personal antagonism against every one professing even a deviating German patriotism, to say nothing of a wobbly Christian faith. How, then, could the aversion subside against the only non-Christian group—the Jews—so different in origin and race and habits, as well as faith?

The 18th century saw the dawn of a new era. The so-called "Enlightenment" movement, following many new revelations of philosophy and natural science, overcame a great deal of religious intolerance. Moses Mendelssohn could become nationally known and respected as a writer, a philosopher, and a friend of the German "classical" poet, Lessing. Then, following the American and French Revolutions, which promulgated the "Rights of Man" and did away, in France, with the privileges of the Church and aristocracy, the rise of the "citizen" class began everywhere in Europe. This was accompanied by the liberation of the Jews, and the formal acknowledgment of their rights to full and equal citizenship.

There is no need to say how eagerly and ably they availed themselves of their new liberty and rights, nor how especially conspicuous in the general rise of the trading class they were, as well as in all professions open to them. It is no wonder, therefore, that they soon met the joint opposition of the other classes who, in addition to a hereditary contempt, experienced a new feeling of defense against this unaccustomed claimant to equality.

The position of the Jew in all Europe (except the Eastern part, which was a hundred years behind the times) thus became the most difficult in Germany. In that country, and in Austria, the Jewish population was far more numerous and more conspicuous in its rise and more effective in its competition than in any of the Western European countries. Germany also had an extremely numerous class of State officials, a class more apt than any other to form a caste, to feel itself superior to others, and to keep itself aloof from other classes. It was imitated by the lower circles.

Naturally, this bureaucratic exclusiveness resulted in resentment against the Jewish representatives of the merchant class, into which the Jews flocked, until in time their sons, borne on by their financial good fortunes, ventured to enter and succeed in liberal professions—medical, legal, literary, and others.

Socially, the fact that the Jews were kept out of all public service by the prejudice of the ruling official class doubled the resentment against them in the other important classes—on the one hand by the mere spreading of this spirit, and on the other by the more concentrated Jewish competition in other fields.

Politically, the fact that Jews were excluded from public service, or at least from rising to high rank in that activity, drove the majority of them into the parties in opposition to the reactionary governments, despite the fact that in other countries Jews were to be found scattered through all parties. But in Germany, from 1848 on, when Constitutionalism began in the German Federal States, most governments and their reactionary supporters found the Jews, in press as well as in Parliament, foremost among their opponents.

The entry of the socialist movement into modern history meant a further step in the same direction. It was inaugurated in Germany and chiefly advocated by three German Jews—Marx, Engels, and Lassalle! It was supported by a great number of Jews.

The Jews in Germany were now denounced by the reactionary classes not only as formidable competitors, but also as "the red danger." It has always been easy to make those of a different origin, color, faith, or stock a scapegoat for all real or imagined damage or danger.

The social and commercial evolution of Germany, especially in the union and rise of the nation, following the victorious war against France in 1870 (in which the German Jews naturally took their part), had to pass a stage of crises and failures, especially in the young capital, Berlin. In these crises, prominent Jewish business men and financiers were also entangled.

This led to the outbreak of anti-Semitism in the new shape of a political movement, based on social motives, professing national aims, and availing itself of the "scientific" racial theories which had cropped up during the general nationalist movements all over Europe for the previous half century. By 1880 the first expressly anti-Semitic political group, the "Christian Socialist Party," led by the Court Chaplain, Stocker, was represented by a number of members in the Reichstag. It was recruited from small middle class people, the endangered competitors; the old reactionary elements; and schoolmasters and the like, the new doctrinary element. The movement abated with the dis-

graceful retirement of Stocker, revived in the nineties in more ruffianly forms, abated again, but kept smouldering. Under the more or less reactionary lead of the Prussian State, Jews were rigorously kept from high rank in the law courts and civil service, and absolutely excluded from officers' rank in the army up to the Great War.

The "necessities of warfare" created Jewish officers and Jewish court martial judges, brought Jews, first by proxy, into higher functions in every branch of the civil service, and made a man like Walter Rathenau, a prominent Jewish writer and very progressive semi-Socialist economist, the official organizer and surveyor of all national raw production, a most important collaborator of the Minister of War.

When the war ended four years later with the revolution in Germany, and the retreat of the former leading class, the Jews rose to places in the front line again in the new Republican government and in the democratic and socialist parties. By number and individuality they were again very conspicuous: Otto Landsberg, a lawyer and socialist member of the Reichstag was one of the first Ministers of Justice for the Reich; Walter Rathenau was soon Minister of Foreign Affairs; Paul Hirsch, a socialist editor, was the first State President of Prussia; during the first short Soviet stage of the Republic, Kurt Eisner, a Berlin Jewish writer, became the State President of Bavaria, with two others like him, Gustav Landauer and Erich Mühsam (an actual literary Bohemian) in his Government.

The outcome of this state of affairs is easy to guess. Great numbers of Germans, faced with the terrible disappointment and depression of their country after four years of incomparable struggle, at once cried out that the anti-Semitic agitators were correct—that Germany had been powerful and prosperous while she had rigidly excluded Jews from leadership in the country, but that now the Jews were at the helm, the country lay prostrate. *Post hoc propter hoc*.....

Thus, Kurt Eisner was shot in the Bavarian Federal Parliament; Gustav Landauer was slain in the streets of Munich by soldiers at the command of anti-revolutionist officers; Rosa Luxemburg, a Jewish independent socialist, was murdered in Berlin; and two years later Walter Rathenau was assassinated by a group of misled reactionary young men.

(It is well worth noting as a significant parallel that the only other Republican Reichs-Minister who fell a victim to assassination from similar "national" motives was the Catholic Mathias Erzberger.)

By and by, in the consolidation of German Republicanism, the Jewish Ministers and State Presidents disappeared, not only by assassination, but also by force of reason on the part of their political friends, who convinced them that their exposure meant the greater exposure of the Republican cause to violent opposition. But there remained not a few Jewish State Secretaries and other high officers—the Meyers and Hirsches and Weisses and Weissmanns, and a considerable number of Jews in the rank and file of public administration—who got there with the support of the socialist or democratic parties, in the place of the sons and nephews of those who, but for the revolution, would have kept those posts in their families.

Those sons and nephews of the old occupants of the state machinery had to shift for themselves, together with their thousands and thousands of brothers and cousins who had lost —or were denied attaining—their officers' rank and pay in the Army and Navy, which were now reduced to nothing.

At the same time the number of Jewish competitors increased. In the provinces of Westprussia and of Posen as well as in part of Upper Silesia, which was surrendered to Poland, there had lived a great number of German Jews, who refused to give up their German nationality. Worse still, countless Jews from Russia and Hungary and Bohemia and Galicia poured into Germany to escape Bolshevik disaster or nationalist oppression. Berlin's Jewish population rose rapidly. On top of all this, these were times of inflation and speculation and housing deficiency and unemployment and want of everything. In spite of all, however, the majority somehow managed to make a living and even save money and buy tenements and shops and houses in the country. Entering Berlin from Eastern countries, they soon conquered and crowded its West End. But they were difficult for Berlin to digest, and thus furnished handy arguments for all shades of anti-Semitic antagonism. To make matters worse, a number of unmistakably Eastern Jewish names were discovered in a series of business failures, mingled with administrative corruption. Although the non-Jewish elements in these unfortunate events probably deserved the greater blame, it was easy for the anti-Semites to blame everything on the Jews.

This accumulation of facts must be appreciated in order to understand German anti-Semitism as it exists today.

It will then be understood that even many who were not anti-Semites before—in fact, all who repudiated the new State or suffered from it—were easily led to link up their opposition to and wrath against the Republic with the Jews, and that anti-Republican and anti-Semitic propaganda paralleled and supported each other. On the other hand, those progressive political groups and parties which spurned anti-Semitism and would have protected the Jews as well as the Republic, ceased setting up Jewish candidates for Parliament and began to temper their former opposition to anti-Semitism, in order to evade antagonism and the risk of imperilling the greater cause of Republicanism, as they saw it. The Jews were thus left without a champion.

In fact, leading non-Jews in Germany — State officials, politicians, and other prominent men—have of late hardly come out publicly against anti-Semitism at all, except on occasions when it manifested itself in unusually scandalous forms, such as in the series of sacrileges inflicted upon synagogues and cemeteries in various provincial districts a couple of years ago, in the organized assaults against Jewish students in the Berlin University last spring, and in the organized pogrom last Rosh Hashonah.

It is, of course, alarming that occurrences like these, which are without parallel in Germany for hundreds of years, should come to pass. But most of them are the work of "National-Socialist" organizers. The success of that party in finding followers among the impoverished and hopeless intellectual middle class is significant. The latter class includes the majority of the high school youth, as well as the unemployed and desperate laboring group, who are anti-Semites as a matter of political course.

The success of the National-Socialists, then, shows that the present high tide of anti-Semitism in Germany is symptomatic, and an integral part of the disastrous general circumstances which are an outgrowth of the economic conditions of the country, which themselves are inevitable results of the conclusion of the war and the Peace of Versailles.

This affliction of the German Jews can slowly be alleviated and overcome only in the course of a general relief of the whole country from the desperate economic and political position in which it finds itself today.

The Jewish Aristocracy of England

By LOUIS MINSKY

WHEN the Prince of Wales visits his estates in Canada or inspects the mining districts in Wales or pits his golf ability against some well known champion or pays his respects to the slums of London he is invariably accompanied by his close, personal friend, Sir Philip Sassoon. It is on rare occasions the pair of famous Britishers are not seen in company together. Judging from standards in other sections of Europe the intimacy of the heir to the greatest throne in the world with a Jew represents a departure from existing social beliefs. If, on the continent, let us say in Rumania, the King showed some inclination toward the friendship of a Jew the cry might be raised that the Crown had sold itself to the Jews. It might happen in Germany, in Austria, in Hungary, or in any Eastern European country. We Jews are such venal creatures that even friendship is converted into political expediency for the benefit of our international brethren.

In a civilized country like England, however, royalty and nobility have no scruples about association with the terrible Jew. If one were to glance through the social columns of the daily press he would discover that hardly a day passes that the aristocracy does not entertain some Jewish personality or that the well known Jews do not have at their table some member of the nobility or some famous statesman. No one objects to His Majesty George V entertaining at dinner the Marquis of Reading. The King and Queen of England have had Lord Reading as their guest on board the Royal Yacht "Victoria and Albert" more than once. The dinner parties given by the Prince of Wales are attended by Jews such as Sir Herbert and Lady Samuel on every occasion. At a recent luncheon tendered by Prime Minister and Miss MacDonald at No. 10 Downing Street, four Jews were present.

It is a far different situation than in Europe as a whole and even than in America, where the Jew is not exactly *persona grata* at affairs of the four hundred. New York society would give half its fortune if it could secure the Prince of Wales for a function. When the Prince was in America last the competition among society was very keen in respect of grabbing His Highness. There was, of course, a great deal of resultant publicity. And not only in the case of the heir to the British throne but with nobility (even fake nobility) of any sort. Yet in London, the Dowager Lady Swaythling, one of Britain's most respected Jewesses, recently entertained the Prince and Princess Takamutsu of Japan with no more fanfare than a two line mention of the event in the society columns of the newspapers.

There is, in fact, no line of distinction between the Jewish aristocracy and the non-Jewish. In many cases titled Jews can claim longer and more distinguished ancestry than titled Britishers. While the majority of Jews have had titles conferred upon them as appreciation for services rendered to England and the British Empire, there are those whose family traditions date back for over three centuries and from Jews who were originally of high standing in British life. The English aristocracy finds much pleasure in entertaining these Jews because the latter are surrounded by an exoticism that considerably intrigues the Englishman, although he cannot quite understand it. Journalists are fond of contrasting the warmness and charm of aristocratic Jews with the stolid background of British phlegmatism. They find in the Jew not only the highest qualities of the Englishman, the learning, culture and "common sense" qualities, but an additional veneer of orientalism. How the two backgrounds have been blended together commands the admiration of the Englishman, even though it mystifies him.

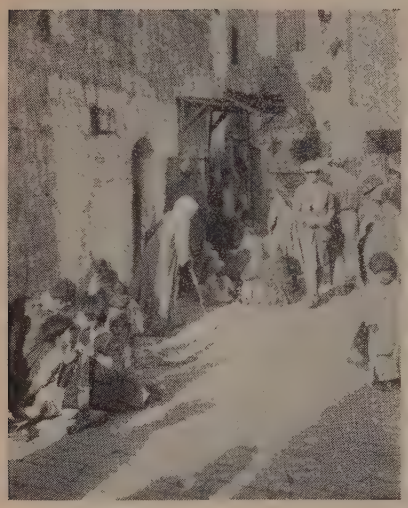
The Jewish aristocracy of England —and by this term we mean the titled Jews—are only comparatively recent as a group. For less than a century ago the Jews in England suffered from disabilities which restricted them to the confines of their own communal life. Even though the opening of the nineteenth century was marked by the prominence of Jewish celebrities these disabilities prevented them from serving the country to full extent. It was not until the middle of the century that Jews had the title of baronet conferred upon them, Moses Montefiore, Isaac Lyon Goldsmid, and Antony de Rothschild being the first recipients of this honor. From then on Jews were to enter actively into the political and economic life of the nation and henceforth were to receive titles out of all proportions to their numbers. How many Jews have had such honor conferred on them, it is difficult to state. The number in England is extremely high, in Australia, New Zealand, and South Africa there are a goodly number, while in Canada, the last of the Jewish titles disappeared with the death of Sir Mortimer Davis. Every rank of title is represented, however. In the higher honors, Baron de Rothschild, Baroness de Goldsmid de Palmeira, Jessel of Westminster, Lord Reading, Lord Melchett, the Countess of Desart, and many others; among the baronetcies, Sir Myer Spielman, Sir Joseph Duveen, Sir Edward Stern, Lady Adolph Tuck, Sir Robert Waley Cohen, Sir Samuel Alexander, are among the most prominent. Among the aristocratic families that are a byword among the English are the Montagus (of Lord Swaythling fame), the Rothschilds, the Montefiores (descendents of Sir Moses Montefiore), the Goldsmids, the Jessels and the Cohens.

Family connection has played a great part in the life of the Jewish community in England. All of the old, traditional families have faithfully maintained the tradition of service to the community that was started hundreds of years ago by their Sephardic or Ashkenazic forebears. In many cases these old families are closely related by inter-marriage so that the Jewish aristocracy has been kept intact in the same manner that royal families preserve their identity. Some of these families, especially those of means, have devoted themselves solely to Jewish communal welfare. The Rothschilds, whose international fortune is reputed at ten billion dollars, are at the helm of Jewish affairs. Ever since Myer Anschel Rothschild sent his son Nathan from Frankfort to England to build up the family fortunes there, the Rothschilds have led the way in the community, although they have established a financial reputation few others have equaled. The number of titled Jews in England gives a correct estimate of the Jewish contribution to English civilization but nevertheless there has been no disaffection from the Jewish community on the part of titled Jews. Jewish historians are in the habit of deploring that the distinguished Jews of England have given more to Britain than they have to Anglo-Jewry, but the truth of this statement in doubtful. All of the Rothschilds are engaged in communal work, as well as the Gold-

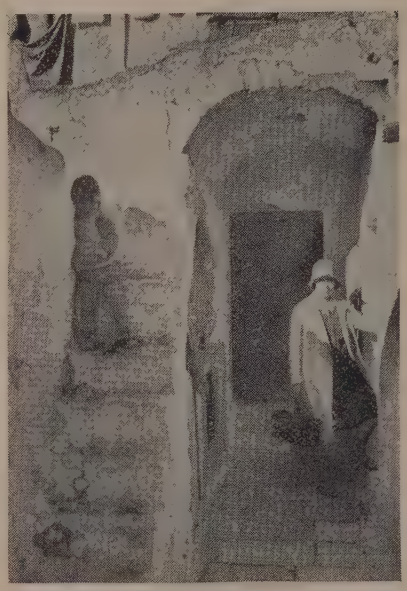
(*Continued on page* 188)

THE OTHER JERUSALEM

By M. Y. BEN-GAVRIEL



A street in the Stambuliye section of Jerusalem. Hadassah is combatting conditions like these, which breed diseases.



A visiting nurse in the Stambuliye section of Jerusalem.

A prize baby contest in Tiberias.

THE romantic beauty of Jerusalem, which is an ever-fresh experience not only for visitors but for the inhabitants themselves, has its other side which is unknown to tourists; for tourists go out of their way to avoid the seamy side of life. But even of the inhabitants of the new city beyond the walls there are few aware of the existence of a gruesome underground Jerusalem in the Old City in which people dwell like rats in the most extreme poverty.

When a Hadassah nurse (Hadassah is the Jewish American Medical Organization which does the greater part of the health work of the country, with wonderful success) told me of the Stambuliye Quarter, in which people live in holes like rats, I refused to believe her, for I flattered myself that I knew Jerusalem better than the palm of my hand. So the next day I went to meet her at the Children's Welfare Station which is in the street of the Habad Hassidim. The Station is no more than two light rooms the furnishings of which are strictly limited to the barest necessities, and there one sees the nurses engaged in a ceaseless endeavor to teach mothers from Persia, Turkestan, Yemen, Georgia and Sephardic women from Jerusalem the basic principles of infant hygiene. As we climbed the steps of one of the many narrow streets the nurse told me with much sympathy of their lives and the sacrifices of nerves, spirit, heart and most of all patience which it took to work among them. She continued her tale until we entered one of the Jerusalem "Hatzerim" or courtyards. Such a hatzer is no courtyard according to European conceptions, but is a hopeless, unchartable meandering of houses, courtyards, stairs, and little gardens, where one climbs over roofs which lie at the level of the next courtyard, and clambers up steps which lead into a roof serving another house as courtyard. In this way we pierced past nearly twenty houses and penetrated far below the level of the street without touching the street.

What the nurse had told me was but a pale reflection of what I actually saw. We entered a dwelling. A tangle of green leaves over the door was the only thing I could see, for the glare of the sun's light out in the courtyard was still in my eyes. Presently I began to distinguish; we were standing in a long, entirely windowless vault, lit only through the small door by which we had entered. Two ragged, Indian mats lay on the ground; there were two broken beds—there were about ten in the family—two huge Arab cauldrons filled with a cold broth almost solid with flies, between which an old Baghdad woman sat bent, the mouthpiece of a narghil in her mouth, with daughters and grandchildren of all ages and sizes round about her. The faces of the smallest ones were black with flies. "This is one of the finest rooms in this quarter," whispered my guide, and I shuddered in dread of what was to come. We clambered up and down steps, mounds of offal, brooding places for all manner of unnameable things, which lay before the doors. These, like the rare windows, were limewashed blue, since blue is the best protection against the Evil Eye. We clambered over hordes of children, who incidentally were all wearing talismans against the Evil Eye, and finally, after visiting a few homes in which the gruesomeness gradually increased, we reached a lightless court. A Kurdi Jew with a tall lambskin hat on his head and a baby wrapped in hundreds of rags on his arm came to meet us, and immediately began to argue with the nurse. No, said he, his wife was not going to the Station again. Her arm would fall off, he had been told, if she allowed herself to be given another injection. What could he do with a one-armed wife, who would then be unable to work, he angrily growled into his huge beard. Mistrust dwelt on his face, and glowered from the gloomy room which was a fantastic confusion of all the flotsam and jetsam of the Occident crowned with a huge Lloyd-Triestino placard—and reeked with the choking coal-gas fumes of a coal-mine. Before the dispute came to an end, his wife appeared; she was a big woman in Kurdi trousers and a black turban. She repeated her husband's words in a shrill, strident voice.

We passed through a dark, stink-

ing arcway, a veritable rat's paradise. An old Aleppan sits on the ground and washes his underclothes. His dwelling hangs—literally—over him. It is a box above the passage way kept in place and led up to by a more than primitive stair.

My guide led me still further through the Jerusalem Inferno. We turn a corner. Children are scratching melon-seeds out of a pile of offal. Suddenly we hear a voice by us: "Adam, haadam!" (Man, O man!) It is terrifying in its bitter, despairing, simplicity, is this cry. The nurse pushes back a board; there is a room without any furniture, nothing but bare stones, a room as big as a baby's cot. A sick man of perhaps thirty years lies on a heap of rags; he has no kin, and in the most literal sense of the word no possessions. He drags himself into a sitting position, stares at us and mumbles something which ceases when I give him a coin. He closes the board once again, shutting off all connection between him and the outer world. Who knows when another person will pass through that unfrequented passage?

I feel that my nerves are beginning to give way. My guide promises me more cheerful sights. A ray of sunlight, a sunny little courtyard after this hopeless twilight promises release. We enter a tiny room—two thirds of which are taken up by a wooden platform on which an old Sephardic woman is sitting.

To her left is a conical piece of dough which she is drawing out into threads of macaroni from forty to fifty metres long. Her daughter, Donna Clara, a stately figure of a woman, leads us into the next room, which is equally small. I start back in astonishment. About twenty little children lie sleeping on the floor as though they were in a doll factory. The nurse explains that this is Donna Clara's private kindergarten. She goes through Stambuliye every morning and takes the children whose mothers work elsewhere, keeping them with her till the evening. For this she receives two and a half piastres per child per week, this being no small sum for the quarter. As I left the blue-washed room I noticed on the wall, beside the Sabbath lamp which was to be found in even the most hopeless of these homes, a half-fried fish hanging on the wall. Donna Clara noticed my glance and at once explained that when this was tied to the body it speedily stopped the belly-aches of the children. My lack of personal experience prevented my arguing the matter with her.

A Hadassah nurse helping children in the poor section of Jerusalem prepare vegetables for their school lunches.

We went up and out into the street over loose-hanging stairs, by kitchens no larger than a thimble, which lacked a table as did the living-rooms, for here one sat cross-legged on the floor, and cooked and ate in the same position. We entered a Heder, a school for small children, who in their excitement stopped learning the moment we entered; we passed over piles of children, went past one-eyed people, cripples, sucklings and ancients of a century from all parts of Asia, ascended to the dreamy courtyard of the Stambuliye synagogue and thence out into the street leading to the Jewish market.

What I saw is a piece of gruesome reality, which however—and most remarkably—does not leave behind that sensation of horror which sinks into the memory in the hopeless quarters of Europe's capitals—I do not know why this should be. Perhaps it is because all these sunless cells end in sunny courtyards where plants can be found; perhaps it is the clean effect of the blue and white walls of the rooms; or perhaps it is because in this quarter, where live the poorest of the poor—many of whom are incidentally great scholars—there are no drunkards and life continues in patriarchial fashion. What I saw was the other side of Romance, which is always to be found in places where strangers seek Romance.

And here, too, the infant mortality falls, thanks to Hadassah, and the willingness of Jewish women in America to make sacrifices; though on their travels they, too, doubtless seek romance without knowing much about its seamy side. But it is good that Hadassah has penetrated into Stambuliye and will not be driven out again.

The Hadassah School Hygiene Department in Jerusalem, where children of the poor are carefully examined and their health built up.

Mendelssohn Solomon Maimon Heine Börne Oppenheim Spinoza

GOETHE AND THE JEWS

Graetz Brandes Emil Ludwig Rahel Levin Henrietta Herz

By LEON SPITZ

THE centenary of Goethe's death (March, 1932) recalls his many Jewish relationships. Moses Mendelssohn exerted a direct influence on his thought. Rahel Levin "discovered" him. Felix Mendelssohn enlivened his old age. Solomon Maimon he patronized, Heine he snubbed, and Börne assailed him. The Frankfort ghetto intrigued him from childhood and it was at his instance that that genuinely Jewish painter, Daniel Moritz Oppenheim, had the honorary title of "professor" conferred upon him by the Grand Duke of Saxe Weimar.

It should be further told that Spinoza was our poet's inspiration. Graetz charged him with anti-Semitism, Georg Brandes acclaimed his genius, and Emil Ludwig is his latest biographer.

Goethe's earliest cultural contact was with the Old Testament. In his autobiographical *Dichtung und Wahrheit* he explains how it nurtured his spirit in his childhood. "When the medley of fable and history, mythology and religions, threatened to bewilder me, I liked to take refuge in those Oriental regions, to plunge into the first book of Moses, and to find myself there amid the scattered shepherd tribes, at the same time in the greatest solitude and the greatest society."

"These family scenes," he continues, "before they lose themselves in a history of the Jewish nation, show us now the form by which the hopes and fancies of the young in particular are agreeably excited."

In fact, he attempted to live, to actually experience some of that patriarchal life, and erected in his father's garden an altar at which he worshipped in realistic Old Testament fashion for a time. It was during a period of an early flirtation that he versified The Song of Songs.

His tutor also taught him the Hebrew language and he found reading without vowels a difficult task. Since he knew the story of the Scriptural text by heart, the wearisome translation of text bored him greatly, and young Goethe never loved to labor over any task. He complains that the Hebrew lessons had "to be stuttered in strange gibberish," and pokes fun at the "sniffle and gurgle" of the Hebrew dialect. Under such circumstances he only got as far as the end of the First Book of Moses. Yet he admits that even this unsatisfactory study of the Hebrew original "ended at last in producing in my imagination a livelier picture of that beautiful and faraway land, its environs, its vicinities, as well as of the people and events by which that little spot of the earth was made glorious for thousands of years."

Not satisfied with Hebrew alone, he sought to master also Judeo-German. An American biographer, Mary Caroline Crawford, explains the method he adopted for learning it among other languages. "He invented a romance of six brothers and a sister who communicated with one another by mail, each writing a different language. The youngest applied himself to Judeo-German.

The determination of young Goethe to learn Judeo-German should be ascribed to the fact that the Jewish quarter of Frankfort, his native city, had early excited in him a keen interest. We have a vivid description, from his pen, of the Frankfort Ghetto: "The closeness, the filth, the crowd, the accent of an unpleasant language, altogether made a most disagreeable impression. It was long before I ventured in alone, and I did not return there readily, when I had once escaped the importunities of so many men unwearied in demanding and offering traffic."

No other impression could have been created on this prosperous Gentile lad, and one should remember that Goethe was always a dude —indeed, super-fastidious. And there was still another and sadder prejudice he had to and did overcome before he could visit the *Judengasse* without feelings of misgivings, such as any Christian child must have felt.

"At the same time, the old legends of the cruelty of the Jews towards Christian children, which we had seen hideously illustrated in Godfried's *Chronicles*, hovered gloomily before my young mind. And although they were thought better of in modern times, the large caricature, still to be seen to their disgrace on an arched wall under the bridge-tower, bore extraordinary witness against them; for it had been made, not through private ill-will, but by public order.

"However, they still remained the chosen people of God, and passed, no matter how it came about, as a memorial of the most ancient times. Besides, they also were men, active and obliging, and even to the tenacity with which they clung to their peculiar customs one could not refuse one's respect; the girls, moreover, were pretty, and were far from displeased when a Christian lad, meeting them on the Sabbath in the Fisherfeld, showed himself kindly and attentive. I was consequently extremely curious to become acquainted with their ceremonies. I did not desist until I had frequently visited their school, had assisted at a circumcision and a wedding, and formed a notion of the Feast of Tabernacles. Everywhere I was well received, pleasantly entertained, and invited to come again, for it was through persons of influence that I had been either introduced or recommended."

We learn of still another quite sympathetic experience in the Ghetto: "In the close-built Jew's street, a violent conflagration had broken out. My universal benevolence which prompted me to lend my active aid to all, led me to the spot fully dressed as I was." He goes on to tell how he enlisted a number of men to put out the fire, but these, after a while, waxed mischievous and wetted the "wretched Jewish fugitives dragging off their miserable substance on their backs." Young Goethe managed to put a stop to their rudeness, fearing to have his own clothes bespattered.

Elsewhere he narrates another episode of an encounter with a blind old Jewish beggar who had come to Frankfort to Goethe's physician friend. After the cure had been successfully effected, the Jew said: "If I had a million eyes, I would have them all be operated upon one after the other for half a kopfstuck."

"He thanked God and blessed the doctor, and the folks on the street made a collection for him."

But there were other encounters of a different nature. Emil Ludwig in *Goethe, The History of Man,* tells that: "When Goethe was sad and lonely, sitting in the wintry gloom among his many disillusions, the twelve-year-old Felix Mendelssohn would come rushing up the broad staircase of the Weimar house; and he was never tired of listening to the handsome boy's improvisations on the piano — he would caress and

spoil him, calling him his David, who could exorcise his bad dreams when he was feeling ill.

Some years later, we learn, "one evening he egged Mendelssohn on to deride women with him." For Goethe was quite a Don Juan among the ladies all his life long; but Mary Caroline Crawford does not list a single Jewess in her book, *Goethe and His Women Friends.*

As a matter of fact, however, he owed a tremendous debt, "the discovery" of his genius, to one Jewess, and the fostering of the Goethe cult to another — yet both worshipped him from afar. Henrietta Herz, the wife of Hofrath Marcus Herz, met the poet once and admired him — and she sounded his praises at her brilliant Berlin salon.

But it was Rahel Levin von Varnhagen who was the first to comprehend and to proclaim Goethe's real greatness. Rahel, fully persuaded of his genius, completely under the spell of its power, proclaimed to all with whom she came into contact that this man was not to be compared with other men, that he stood alone, the loftiest intellect (Georg Brandes: *Young Germany*). It was at a time when Goethe as an author was only one among a crowd. Rahel introduced the cult of this uncomprehended genius into her circle, everywhere declared "his name a holy, a consecrated name."

After he first met her in 1795, when he was only 24 years of age, he said of her to a mutual friend: "She is a girl with a loving heart; she feels everything very strongly, and yet expresses herself very gently — we admire the originality and are charmed by the amiability."

Rahel was elated at this: "How can he know that I have feeling? But why write thus? He is Goethe ... And what he feels and says is true. When you see him, greet him from one who has always worshipped him, idolized him, even when no one else praised, understood, admired him."

Twenty years later Rahel accidentally saw him in Frankfort driving out on the street. "In sudden, joyful surprise I called loudly, 'There is Goethe'!"

He visited her the next day at 9:15 in the morning. Out of pure respect, in order not to keep him waiting even for a moment, she did not even take the time to dress herself properly, to make herself look presentable. "My market value has risen ten thousand thalers. Goethe has visited me," she wrote in her *Memoirs.*

Goethe, too, had a Jewish protege of a totally different temperament in the erratic philosopher, Solomon Maimon, a Polish *yeshivah-bocher* who deserted the ghetto for the Berlin University. It appears that he was willing to be baptized but still insisted that Judaism was more rational than Christianity, while he really believed in neither religion. Goethe, Heinrich Graetz, the Jewish historian, tells us, was "absurdly fond of the cynical philosopher and expressed the wish to have him live near him."

But Goethe, naturally, maintained a more respectful attitude to Moses Mendelssohn and strongly disapproved of the efforts of a mutual acquaintance, Lavater, a Zurich theologian, to force the Jewish scholar into a religious polemic. Goethe boldly stated that if he in his turn were forced to choose between Lavater's Christianity and Atheism, he would prefer the last. Graetz's *History of the Jews* may be cited as follows: "Mendelssohn's *Phaedon* was the most popular book of the time. Theologians, philosophers, artists, poets ... such as Herder and Goethe, then but a youth, were edified by it, it reanimated their depressed religious courage, and with an enthusiasm which today would appear absurd, thanked the Jewish Sage." Joseph Jacobs assures us that Goethe himself freely acknowledged Spinoza as his inspiration. It is really significant that in all his dramatic works Goethe has completely ignored Jewish characters. Yet the poet made generous use of both Biblical phraseology and of Scriptural and even of Midrashic lore. It is generally known that the opening scene of his classic *Faust* has been culled almost word for word from the Biblical Book of *Job.*

To the Bible — as an expression of acknowledgment of his debts — he paid a very fine tribute indeed: "I am convinced that the Bible becomes ever more beautiful the more it is understood." He himself tells that in his youth he could have strangled Voltaire for the latter's vulgar attitude to the Bible. He punished Voltaire by modeling his "devil" Mephistopheles in his *Faust* after him.

Goethe must have felt the injustice of the Crucifixion legend as it had stamped itself upon his childhood mind. In later life he made a worthy effort to amend the tragic myth. Thus he conceived, but unfortunately did not complete, a lengthy poem about The Wandering Jew. He gave it the following quite radical interpretation: The proverbial shoemaker, Ahasurus, was a friend of Jesus and not an enemy; he had been blessed and not cursed by the Nazarene; Judas Iscariot betrayed his master in order to force him to declare himself the Messiah, the avowed ruler of the Jewish nation (in its struggle against Rome). Let us recall his protest against the blood-libel caricatures on the Ghetto walls as well. All of this does not lend countenance to Graetz's charge of Goethe's anti-Semitism: "Goethe, the greatest poet of the time, shared in the prejudices of the Germans against the Jew and made no secret of it. Goethe, the representative of the aristocratic world, and Fichte, the defender of democratic opinion in Germany, both desired to see the Jews removed like plague patients beyond the pale of Christian Society. Both were considered atheists, on bad terms with the Church, and nevertheless, they abhorred the Jews in the name of Jesus." However, even the Jewish historian softens his indictment as he continues: "Goethe's intolerance against the Jews can not be taken as the expression of his personal prejudice; he only showed how the current of opinion flowed in cultured German circles."

There now remains the consideration of Goethe's relationship to the two Jewish leaders of "Young Germany," Heine and Börne. When Heine, in his student days, called on Goethe and confided to him that he, too, was writing a *Faust,* the other dismissed him with the remark: "Have you no other business in Weimar?" In later years Heine was drawn into a group of critics who minimized Goethe's talent, but soon regretted his stand and returned to his attitude of admiration for the then already venerated poet. He speaks of him as one of "our two greatest Romanticists, at the same time our greatest plastic artist." He once said very aptly that "even the critics will confess that Goethe at times had the talent to be a genius." Georg Brandes classes them as the two greatest poets Germany has produced, but he explains that each was supreme in his own individual style: Heine's bewitching sweetness and Goethe's power, force. Goethe is the great, wise heathen; Heine has a particle of divine frenzy.

Strange as it may seem, some of the warmest admirers of Goethe were Jews, but his most severe critic was also a Jew, albeit an apostate Jew, Ludwig Börne.

"I honor thee?" Börne writes in his scathing review of Goethe. "Wherefore? Hast thou ever lightened the burdens of the heavily laden, ever stayed the tears of the distressed?"

Elsewhere he nicknames Goethe "the rhyming thrall," servant among the other servants of the Prince. "Posterity," Börne insists, "that terrible, incorruptible judge, will say to Goethe: A mighty mind was given to thee, didst thou ever employ it to oppose baseness? Heaven gave thee a tongue of fire, didst thou ever champion Justice? Thou hadst a good sword, but it was drawn to defend thyself alone. Not until the old man of Weimar dies, will German liberty be born."

Georg Brandes explains that the two were "landsleute," fellow towns-

(*Continued on page* 182)

A CROSS-SECTIO

(Compiled with the aid

Where can one find an activity without Jews? Here is a picture of Moishe Abraham Cohen, an American Jew, who, according to reports, is now a Brigadier General in the Chinese army which is fighting to keep Japan from Shanghai. Gen. Cohen was first hired as a bodyguard by the late Dr. Sun Yat Sen, and later appointed by General Chiang Kai Shek as "Brigadier General Cohen Moishe."

TAKING advantage of the confusion incident to the Japanese-Chinese conflict, Russian monarchist emigres in Shanghai and Harbin, China, attacked Jewish homes, assaulting and plundering the residents, according to a report broadcast by the Soviet Radio Station in Leningrad.

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WITH the nomination of Judge Benjamin Nathan Cardozo to the Supreme Court of the United States, two Jews will sit upon that august bench for the first time in American Jewish history. The other is Justice Louis D. Brandeis.

Judge Cardozo, who has been Chief Justice of the New York State Court of Appeals since 1926, is a member of Jordan Lodge No. 15, B'nai B'rith. His nomination to the United States Supreme Court by President Hoover was greeted with such a chorus of approval that the New York *Times* reported: "Seldom, if ever, in the history of the court has an appointment been so universally commended as that of Judge Cardozo."

Born in New York City 62 years ago, Judge Cardozo is the descendant of an old and distinguished Sephardic family. One of his ancestors was the famous Rabbi Gershom Mendes Seixas, a trustee of Columbia University during Revolutionary days. Judge Cardozo is a member of the Portuguese Synagogue in New York City, in which his ancestors have worshipped for five generations.

Judge Cardozo has been hailed as a great liberal worthy of succeeding Justice Oliver Wendel Holmes, whom he replaces as a result of the latter's recent resignation.

Judge Cardozo is the author of several books on the judicial aspect of the law, and the recipient of many honorary degrees. He is a graduate of Columbia, was admitted to the New York bar in 1891, elected Justice of the New York Supreme Court in 1913, and appointed Judge of the New York Court of Appeals in 1917.

"So nation-wide has become his fame," the New York *Times* remarked editorially on Judge Cardozo's nomination, "so deep had been the impress of his personality upon public opinion, so fully persuaded had people all over the country become that he is a judge of the widest learning combined with the broadest human sympathies, who knows how to go to the judicial armory and bring out the weapons best fitted for modern social needs . . . no one will ever be able to challenge his judicial integrity, or be left in doubt of his constant and burning desire to make justice a living force in the land, especially to uphold and enforce every statute, whether of the State or of the nation, which aims to exalt purity in our public life and to strike corruption into the dust."

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A PLAN calling for a radical reorganization of synagogue activities was adopted in principle at the semi-annual meeting of the executive board of the Union of American Hebrew Congregations, which met in Newark, N. J.

The plan, which was proposed by Judge Horace Stern, of Philadelphia, aims to give synagogue members and organizations a direct share in and responsibility for communal undertakings. It was referred to the Central Conference of American rabbis.

If adopted, the plan would, in effect, create organizations for the purpose of cooperation with all major Jewish institutions. It calls for the organization of the membership of each congregation into two groups, one for the men and the other for the women. Each would function for the sole purpose of active Jewish communal work. Each would in turn be divided into eight groups, as follows: 1. Local charitable work; 2. National charitable organizations; 3. National educational institutions; 4. National institutions engaged in religious training; 5. Foreign relief work; 6. Palestine endeavor; 7. Protection of Jewish rights at home and abroad; and 8. Local Jewish education.

"The special groups," Judge Stern declared, "would be required to specialize in their respective subjects. They would have meetings and discussions, invite to address and inform them those most qualified in such subjects, they would also do such clinical work as the nature of the subject made possible. In turn they would instruct the public generally in behalf of the causes in which they would thus be interested."

Judge Stern's hope is that such a plan would have three main effects: a permanent form of organized Jewish life in each community; stimulation of interest and performance of active service by every member of the community; and inclusion of Jewish youth in communal efforts.

These radical changes are needed to restore the synagogue to its former position as the center from which emanates all worthy communal work, Judge Stern asserted.

* * *

GEDALIAH BUBLICK, president of the Mizrachi Organization of the United States since 1928, has resigned because of failing health. Mr. Bublick, who was the editor of the now defunct *"Tageblatt,"* will settle in Palestine, where he plans to devote himself to literary work.

* * *

DETROIT'S Jewish Welfare Federation celebrated its fifth anniversary last month with a symposium by five outstanding speakers—Morris D. Waldman, secretary of the American Jewish Committee; Dr. I. M. Rubinow, secretary of B'nai B'rith; Rabbi Solomon Goldman, of Chicago; Jacob Landau, managing director of the Jewish Telegraphic Agency; and Philip L. Seman, director of the Jewish People's Institute, Chicago.

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FOR the first time in 300 years, a rabbi was invited to address the students of the Harvard Theological School on Religion, when Rabbi Harry Levi, of Temple Israel, Boston, was asked by Dean Willard L. Sperry to address the school.

* * *

TWO hundred American Jews, the majority of whom will settle permanently in Palestine, sailed for the Holy Land last month. The largest proportion of the group is middle class Jews who plan to live on orange plantations.

F JEWISH LIFE

de Jewish Telegraphic Agency)

ST. PAUL'S new judicial champion of enlightened, humanistic ustice" was how Judge Gustavus oevinger, former president of B'nai 'rith District No. 6, was described n a full page interview in a recent ssue of the magazine section of the t. Paul *Daily News*.

"Only ten months on the bench," aid the article, "Judge Loevinger already has gained statewide recognion as a fair, able, and far-seeing urist, who believes that punishment hould fit the criminal rather than he crime . . . He believes in giving n offender another chance for reorm upon his own initiative, rather han send him to prison, if such action will better benefit the offender nd society."

* * *

A BITTER irony is seen in the increase of the number of American Jewish students registered at the niversity of Vienna. They give increased anti-Semitism in American niversities as their reason for studyng at Vienna, and yet no university n the world is probably more antiemitic than the University of ienna.

According to a secret order issued y the Hakenkreutzler student oranization at Vienna University, merican Jewish students there who ave passports will be free from nti-Jewish attacks in the future. It as found that 95 per cent of the merican students at the university re Jews, most of them registered in ne medical school.

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THOUSANDS of Jewish children are literally starving to death on ne streets of Warsaw, according to ne daily *Moment* of that city. The ewspaper states that many parents, nable to endure the hunger cries of neir little ones, are deserting them.

"Commerce in Poland is dying," recent issue of the central organ of ne Warsaw Chamber of Commerce ated, and pointed to the countless umber of Jewish suicides as illusation of the catastrophic state of ffairs. * * *

FOR the first time on record, all Jewish groups in Prussia have ombined for mutual protection gainst Hitlerism, which constitutes serious threat against Jewish existnce in Germany. A protectorate of l the Prussian Jewish Communities as formed with the participation of nai B'rith, the Central Union of erman Citizens of the Jewish Faith, ne Zionist Organization, the Women's Union, and Jewish relief organizations.

This organization will be entrusted with the planning of ways and means to make possible continued Jewish existence and prevent the carrying out of the boycott against the Jews. * * *

AFTER less than one hour's deliberation, a jury in the District Court in Denver returned a verdict of guilty against Lazarus Bearman for criminal libel in circulating scurrilous pamphlets against the National Jewish Hospital, Dr. I. D. Bronfin, its medical director, and other officers.

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AFTER eight and a half days' play, S. Cohen, of London, won the fourth tournament to decide the British Checker Championship. Although he is only 26, Cohen defeated a 55-year-old former champion.

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ANTI-RELIGIOUS attitude notwithstanding, the Soviet government has agreed to guarantee the delivery of two million pounds of matzos for its Jewish people for the coming Passover holidays, which begin April 21.

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LOUIS LIPSKY has been elected chairman of the administrative committee of the American Palestine Campaign, the fund-raising instrument of the Jewish Agency for Palestine. He will share responsibility and authority with Judge William M. Lewis, of Philadelphia; James Marshall and Morris Rothenberg, of New York; Rabbi Abba Hillel Silver, of Cleveland; and Nathan Straus, Jr., of New York.

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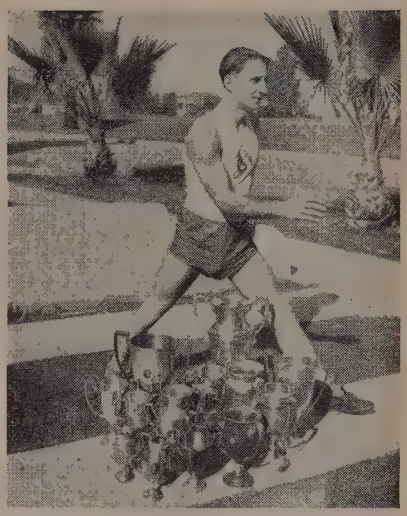
A PETITION carrying 8,545 Jewish names of residents in Palestine, urging disarmament, was presented to the Disarmament Conference in Geneva. A number of Jewish women's delegations were represented at the Geneva conference, and included the Jewish Women's Union of New York, the World Union of Jewish Women, and the Union of Jewish Women of Geneva.

* * *

A DESIRE for accord between Jews and Arabs in Palestine is seen in the receipt by the British Pro-Arab Committee of a project for a Jewish-Arab round table conference to settle the terms upon which Jews and Arabs can cooperate. This project was proposed by the former Khedive Abashilmi, and approved by the Grand Mufti of Jerusalem.



This is Mack Weiss, holder of the American record for the Olympic distance race, and a few of his trophies. He will be in the Olympic Games in Los Angeles this summer under the colors of the Los Angeles Athletic Club.

The project calls for a Jewish-Arab round table conference in Jerusalem or elsewhere under the chairmanship of a neutral person. It suggests that Palestine be divided into administrative areas with a view to concentrating Jewish interests in one administrative unit to be called "The National Home of the Jews," the boundaries to be determined by a special committee.

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THE Reich disapproves of anti-Semitic agitation and is determined not to permit attacks on the Jews, representative Jewish leaders in Berlin were informed by the Minister of Defense.

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SINCE business men in the past have failed to organize their enterprizes so as to minimize the hardships of depression, they are now obligated to provide adequate charity for the jobless, Louis E. Kirstein, president of the Associated Jewish Philanthropies of Boston, declared in an address at the annual meeting of the Cleveland Jewish Welfare Federation.

* * *

BERLIN University was ordered closed indefinitely when Nazi students renewed their attacks on their Jewish colleagues, less than two weeks after a similar outbreak. The attack was occasioned by the announcement that three Nazi students and one Socialist had been expelled from the university for their share in the anti-Semitic disturbances of January 22. This time the police were apparently prepared, and they immediately arrested six Nazi students.

Jewish News From Many Lands

By MORRIS GOLDBERG

"HATIKWOH", only Jewish monthly journal published in Norwegian at Oslo, contains in its recent issue a scathing indictment of the anti-Semitic publication "Ekstrabladet", whose editor, Carl Lie, is obsessed with a rabid hatred of everything Jewish. This self-appointed Norwegian Hitler employs the columns of his journal to stir up strife between Jews and Norwegians in Norway. In almost every issue Lie writes "Ekstrabladet is the people's paper. It tells the truth about our national Jewish politicians Mowinckel, Oftedal, Hambro, and Bull." And in other parts of the journal we read the following: "Support Norwegian Industry! Never buy anything from a Jewish concern nor from any firm that is owned or managed by Jews!" Several Norwegian newspapers have published articles by non-Jewish writers condemning the anti-Jewish propaganda of "Ekstrabladet." The well-known social reformer, B. Dybwad Brochman, printed an article in "Samfundsliv" (Social Life), entitled "The Jews and Us," in which he makes a crushing reply to "Ekstrabladet's pseudo-intellectual diatribe against the Jews." Mr. Brochman says "I have personally a great deal for which to thank the Jews. No intelligent person will deny that the entire world is indebted to Jews like Freud and Einstein for their contributions to modern culture. It shows exceedingly bad taste when a journal like 'Ekstrabladet', which claims to be nationalistic and a guardian of the people, besmirches its name by betraying its primitive impulse of hate. No one knows better the causes of our present ills than the above mentioned Jews. If I were empowered to take steps to improve Norwegian life and bring back order into the financial state of our country, I would unhesitatingly request these Jews to aid me. I have much more respect for intelligent Jews and their ability to cope with the ills of society than I have for my countrymen who do nothing constructive but juggle helplessly with empty words. 'Ekstrabladet' is a typical example of hopeless verbiaage."

* * *

THE Swiss press has published eulogistic accounts of the brilliant career of Professor Alfred Stern who recently celebrated his 85th birthday. The famous historian was born in Göttingen, and after teaching at Göttingen University, was appointed in 1873 professor of history at the University of Berne, Switzerland. He held this important position for fourteen years during which time he wrote some of his best historical works. Prof. Stern has been head of the department of history at the Eidgenossische Technische Hochschule in Zurich since 1887. He is the author of "History of the Revolution in England," "Outline of the Reformation in Prussia" and many other volumes concerning the history of his coreligionists, and has contributed scholarly articles to the "Zeitschrift für die Geschichte der Juden in Deutschland."

* * *

THE Jewish population of Saloniki took an active part recently in expressing its whole-hearted support of the inhabitants of Cyprus who demand freedom from British rule. Mr. Saul Moissis, in the name of the Jewish organizations of Greece, addressed a mixed group of Jews and Greeks in the course of which he said: "The Jews of Saloniki are in complete sympathy with the people of Greece in backing their claim for freedom. We Jews trust that the 300,000 sons of Greece who inhabit the Island of Cyprus will attain their goal and that their heroic struggle will not be made in vain." Mr. Moissis's address was received with wide enthusiasm by the general press and the patriotic societies. A similar tone was expressed by the Jews of Athens in a public gathering in which they voted to support the Cyprians and resolutions were passed urging the British government to exercise its traditional fairness by permitting the Greeks of Cyprus to unite themselves once again with their native land. Prayers were offered up in every synagogue in Greece on behalf of the victims of the recent disorders in Cyprus.

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A NEW Jewish journal, "La Nation", has just made its appearance in Saloniki, Greece, published weekly in French. The policy of the journal is to defend traditional Zionism, as is seen by its sub-title which reads "Organ of the Followers of Herzl."

* * *

PROFESSOR Gustav Cassel, internationally known Swedish economist, has written a learned account and solution of the gold reserve problem which appeared in the *Skandinaviska Kreditaktiebolaget*. He advocates complete abolition of all statutes covering minimum gold reserve for central banks. He suggests that this abolition could be brought about by the leading nations of the world. Prof. Cassel says in part "In times of crises the Gold Reserve Statutes have proved to be totally inconvenient. We must oppose the almost mystic superstition deep in the public conscience that notes acquire a certain value from the coverage by which they are backed. Through this notion the principal function of the central banks — the maintenance of the currency on a parity with gold — has been relegated into the background." He adds that the central banks should themselves work out a method of gold reserve economy free from the coercion of international legislation. Professor Cassel was born in 1866 of an old Jewish Swedish family. He is recognized as Sweden's greatest authority on economics and was President of the Royal Swedish Academy 1926—27.

* * *

THE famous Austrian authority on diseases of the nose, Professor Marcus Hajek, has just celebrated his seventieth birthday. He studied at Vienna and became assistant to Professor Johann Schnitzler, father of the recently deceased author and physician, Arthur Schnitzler. For many years Dr. Hajek and the future novelist were engaged in medical research and both published valuable results of their experiments in the medical journals. Professor Hajek is now chief of the well-known Carl yngs-rhinologischen klinik in Vienna. He is considered the founder of modern rhinology and of the Hajek Schule of Vienna. Prof. Hajek is married to a sister of the late Arthur Schnitzler.

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DR. Juan Godfried has been returned as Deputy at the recent election for the Legislature of Santa Fe, Rosario. He is the first Jew in the Argentine to occupy such an important office in Santa Fe. Dr. Gotfried is a lawyer by profession represents the Democratic Party and takes an active part in Jewish affairs

A Jewish Belle of Old Philadelphia

(A novelette of Washington's days based on historical fact)

By S. LEON

"You charmer," the happy aunt beamed on her, "you will surely be the Queen of Beauty tonight."

CHAPTER 1.

The "Messchianza"

MAY 21, 1778, was a memorable night in Old Philadelphia. It was the eve of the departure of Lord Howe from the Colonies and the "Messchianza" was to be held on that night in his or. The gallant officers on the ish staff were the hosts, and ladelphia's elite were the guests. or Andre, the darling of the City cing Assembly, had been drafted the master of ceremonies. No der that the celebrated fete was talk of the Aristocratic Tory seholds for weeks past.

t the Franks Mansion, Miss Re-ca was preparing for the Ball. Aunt Phila!" the youthful beauty, rl of eighteen, called out from her boudoir, "Oh auntie, come in, please, and look at me."

Phila Delancy entered the boudoir. She flushed with pleasure at the sight of her niece. Rebecca stood, a charming creature, dressed in a white silk gown trimmed with blue. The flowing robe draped her lithe, tall figure. A white sash edged with black, scintillating with spangles, encircled her waist. Her veil, worn in the fashion of the day, was fringed with silver lace. Her headdress glittered with a profusion of pearls.

"You charmer," the happy aunt beamed on her, "you will surely be the Queen of Beauty tonight, my dear."

"Ah, Auntie, but there will be two Queens tonight. Miss Achmuthy is betrothed to that young Lord Carthrat and he is certain to choose her as Queen of the Knights of the Blended Rose. The Knights of the Burning Mountain have as their Prince, Captain Watson, and....."

"Has he not bespoken you for his Queen at the tournament?"

"He has, Aunt Phila, but he is so ardent, and Cousin Isaac has hinted to me when he was here last that the Captain was reputed too gallant with the ladies. I don't know....."

The flighty aunt who was known to dote on the scarlet uniforms of the British officers, frowned.

"Rebecca Franks," she remonstrated, "You listen too much to your cousin, Isaac. He is at Valley Forge with Mr. Washington. He has thrown in his lot with the rebels. We are loyalists. Captain Watson is a British gentlemen and a gallant soldier. And you know this will be the most celebrated fete Philadelphia has ever

seen. If you miss it you will never forgive yourself."

"It isn't that. But I don't fancy Captain Watson."

"You are not at all fair to the Captain. It isn't his fault that you are head over heels in love with that dashing major. But Andre cannot be your escort. He must preside at the Messchianza."

"Aunt Phila!" Rebecca protested and flushed deeply.

"The secret is out, and that's that. I hope you have not been so silly as to refuse Captain Watson's escort."

"No," blushingly admitted the young woman, "I want to be Queen of Beauty at the Messchianza tonight. Captain Watson is calling for me in a little while."

Captain Watson called shortly and on his steed escorted the private carriage of the Franks to the scene of the festivities. Already at the wharf were gathered a group of red-coat officers and their guests, the Philadelphia society belles. A flotilla of light sailing craft, gorgeously decorated with the British colors, washed the bank of the Delaware river. Major Andre, tall, stately, handsome and debonair, gave the signal and led the water procession up the river. The sounds of chattering and laughter rang out merrily in the twilight of the setting sun.

The procession landed near a broad field which had been cleared for the occasion and lit up with torches; and the tournament was announced. Six knights lined up on each side, each troop led by its captain wearing the colors of his lady. Swords flashed and clanked in mimic battle, but so even was the contest that neither side was declared victor. The presiding Major, assuming the role of a herald, sounded a blast with his trumpet, then proclaimed in stentorian tones that two Queens of Beauty were to be chosen, and called upon each of the captains to present his lady. Miss Achmuthy was first brought forward and was crowned Queen of the Blended Rose. When Rebecca was, in her turn, conducted to the dais by Captain Watson as Queen of the Burning Mountain, the handsome Major bent over her, placed the floral wreath on her head, and pressed a kiss on her brow. The girls tittered, the men smiled. Rebecca bit her lips and her face burned. But her escort quickly claimed her, and they strode off to watch the fireworks that had been arranged for the delectation of the crowds which had gathered on the opposite riverbank.

On the return sail to the city, where the most luxurious hall had been engaged for the supper that was to follow, Rebecca and her escort found themselves in Major Andre's boat. The Major readily placed himself at their side and began to plead with Captain Watson to let her sit next to him at the supper. Watson would not hear of it.

"But she must read the poem," Andre urged, "and so she should rightly sit with me and be seen by the assembly."

Captain Watson cast a mischievous glance at the blushing young woman and remained obdurate.

"But it would please the General to have her sit at his side," the Major insisted.

"At the General's side, yes. I shall yield to General Howe, but not to Major Andre."

Andre laughed out loud. "Then Miss Franks shall sit between Lord Howe and myself."

Captain Watson looked crestfallen, but recovered his spirits when Miss Franks flashed a smile at him.

"I shall be grateful at the dancing, Captain."

"Ah, the dancing," he exclaimed, "Miss Franks, I claim the first dance with my Queen!"

"My knight's claim shall be honored," the beauty merrily promised, and stepped off the boat clinging to Major Andre's arm.

"Queen of Beauty, ah?" Lord Howe greeted her as she was seated at the old General's side at the supper table. "Miss Rebecca, on the faith of an old soldier, no fairer princess has graced a throne."

"Old flatterer," Rebecca happily chided him. "Now that your Lordship is leaving the Provinces, what a gallant soldier we ladies will miss. Father wished me to bid you bon voyage."

"I have much for which to be grateful to your worthy father. Many happy evenings have I spent at your father's home. Why, I used to feel like a truant, but it was a delight to steal away from camp and hitch that horse in front of the Frank's Mansion—to chat with the ladies and nibble that marmalade."

The supper was nearing its conclusion. The usual toasts were proposed: "The King," everybody rose, drank the wine at a gulp and smashed their glasses. A second toast was offered: "The General," and then a third, "Our Queens of Beauty." Miss Achmuthy and Miss Franks both rose from their seats to acknowledge the compliment. Miss Achmuthy sat down again, but Major Andre checked Miss Franks as he stood up by her side and announced:

"Ladies and gentlemen: now comes the surprise of the evening. The Queen of the Burning Mountain has long since bewitched the British Army with her charm and grace. Tonight she will bestow on us the gift of her muse. I present to you t charming authoress of the celebrat Loyalist Hymn composed in hon of our Commander in Chief."

Miss Rebecca faced her brillia audience with a flush of pride. In firm voice she read the famous poe that was circulated in manuscrip in Tory circles for weeks later as most devastating tirade again Washington, the Congress, the Con nental Army. Now she waved t major aside:

"Major Andre is mistaken. The tr author is Camilio Querno, Poet Lau eate of the Congress."

A boisterous laugh greeted the e planation. She continued to re stanza after stanza. When she ca to the verse:

"From garrets, cellars, rushing though the steet
The newborn Statesmen, in Committees meet;
Legions of Senators infest the land,
And mushroom generals thick as mush-rooms stand"

a gale of laughter burst through t hall.

She turned to Lord Howe and fe ingly finished:

"That Howe's warfare is the war of God
And Washington shall feel the venge-ful rod"

to the accompaniment of a thu derous applause and cries of "hea hear!" from all sides.

The supper was over. On wi the dance! Captain Watson claim Miss Franks and they went off wal ing. But she had eyes only for Maj Andre and happily accepted him her partner for the following danc Then they left the stuffy hall for t veranda. Contendedly they sat the and gazed wistfully at the moon sky. Somehow a serious moo gripped them.

"Major," the girl questioned hi softly as she looked up timidly in his face, "you are going away on secret mission?"

The Major was startled.

"How have you learned this?" quickly asked, and there was a no of alarm in his voice.

"I gathered it from the Genera remarks at the table," she explaine

"And you know the nature of t mission?"

"No, and that troubles me. It secret, so it must be dangerous."

"A soldier's life is full of dangers he observed.

"But this mission must be of gre moment and therefore of great per Otherwise it would not be secr would it?"

"Miss Rebecca, it is best not to ta of my mission. It is for the good England and of the Provinces."

They remained silent for a whil Then the girl whispered:

"You will take care of yourself" Andre turned towards her, gaz

ıer in a joyous wonder and was
ut to say something. Quickly he
cked himself:
The next dance has been prom-
l to the General," he reminded
as he rose and offered her his
ı. Miss Franks took his arm and
y returned to the Ballroom.

CHAPTER II.

at Happened at Mrs. Washington's Reception?

ENERAL HOWE'S departure was
hailed by all true colonials. The
ıtinental Army took heart and
n a decisive victory at the Battle
Monmouth. While General Wash-
ton's headquarters remained at
ley Forge, Philadelphia was taken
r by his army and Mistress Wash-
ton established her residence in
city. Continental officers now
ıized Philadelphia society, but
ling ran high against the Tory
stocrats who had hobnobbed so
rrily with General Howe's staff.
e Franks family was regarded
h suspicion in official circles.
One fine morning Miss Rebecca
s entertaining Priscilla Penn,
ose family had recently returned
m Germantown, following the eva-
ıtion of the British. The visitor
gerly listened to the enraptured ac-
ınt of the Messchianza.
'It must have been a gorgeous
ht," she sighed, "but I am glad
t I did not attend it. See what
neral Wayne writes. You know
is my uncle and just won the fam-
s battle."
She produced the letter and read
passage aloud to her friend:
Tell those Philadelphia ladies who
ended Howe's assemblies and
ies that the heavenly, sweet, pretty
l-coats, the accomplished gentle-
n of the guards and grenadiers,
vé resigned their laurels to Rebel
ıcers who will lay them at the feet
virtuous daughters of America
ıo cheerfully gave up ease and
uence in a city for liberty and
ace of mind in a cottage."
Now what do you think of that?"
e concluded proudly and folded
the letter.
'I would not have missed the
sschianza for anything," Rebecca
ulantly curled her lips, "what do
care for aught General Wayne
ites?"
'Rebecca!" her companion re-
ɔached her.
'Forgive me, Priscilla," she quick-
pleaded, "I forgot General Wayne
your favorite uncle. But I am a
alist."
'And your cousin is aid-de-camp
Washington! Won't you turn pa-
ot even for his sake?"
'I am fond of Cousin Isaac, but I
true to my King and our Mother
untry."

"Bah, Rebecca! King, country! Don't think you are fooling me. You mean Major Andre."

But Rebecca mastered her feelings and archly queried, "Honest, Priscilla, isn't he handsome?"

"But he is a British officer."

"But he is handsome."

"Rebecca Franks, you are incorrigible!"

Miss Franks smiled mischievously, "Just wait and see how really incorrigible I am."

"I know it well enough now."

"But this is something special. It is going to be the scandal all over the thirteen provinces and in all Europe besides."

"Aren't you the conceited hussy?"

"If I tell you what it is, will you promise to keep it a secret and not to interfere?"

"Promise."

"You know, this evening Mistress Washington is giving a perfectly gorgeous reception in honor of the French Minister. Of course I am a Tory and she did not invite me, even though her husband knows my father well enough. So I am going to spoil her party."

"What do you mean?"

"They are all wearing tricolor cockades in honor of the French Alliance. So, I tied a beautiful cockade to Pu-Pu's neck and....."

"Pu-Pu, your lap-dog?"

"Yes, Pu-Pu. Mistress Washington would not invite me to the reception, so I sent Pu-Pu in my place."

"I don't understand."

"It is simple enough. Pu-Pu is parading with a French cockade tied to her neck in Mistress Washington's parlor at the reception."

"Oh, Lordie, how did that dog get there?"

"Don't you remember Josephine, my parlor maid? She is now serving Mistress Washington. I bribed her to take the dog in. It was worth five guineas. But don't you dare tell anyone. The girl will get into trouble ..... and anyway, you promised to keep it a secret."

"Rebecca Franks, you are horrid and I won't stay here another minute," the horified Miss Penn cried out, and strutted out of the house in a hurry. Rebecca Franks laughed after her, but it was a mirthless laughter.

The secret was soon out. The parlor maid confessed and incriminated Miss Franks. Mrs. Washington's anger knew no bounds. President Laurens, though a friend of the Franks family, realized that an affront of this nature to the French Minister could not be overlooked. The Continental Congress declared that the Frankses were "inimical to the safety and liberty of the United States," and ordered Mr. David Franks, who took the blame on himself, to be sent to prison.

Rebecca, deeply pained at the distress she had brought upon her father, was now prostrated. Her aunt Phila, who took the place of her deceased mother in the household, advised her to send for Cousin Isaac Franks. As aid-de-camp to Washington he might be able to appease his Chief's wife and he certainly had much influence with the Commander in Chief himself.

But Major Franks was away on a military mission. In the meanwhile days and weeks passed and David Franks remained in prison. At last the youthful officer appeared at the Franks home. Rebecca ran right into his arms with a glad cry.

"Cousin Isaac," she exclaimed, "Father is in prison and it is all my fault!"

"It is your fault," he admitted bitterly, "whatever made you do a thing like that?"

"Blame me to your heart's content, Isaac, but get father out of prison."

"It was much easier to get him into prison."

Rebecca covered her face with her hands and sobbed bitterly.

"But Mr. Washington knows my father. Father raised £5000 after Braddock's defeat by the Indians to pay Mr. Washington's Virginia Militia. Mr. Washington is a friend of the family."

"Then why did you write nasty poems and call him a Hun and a Goth, why did you spoil Mrs. Washington's reception? And you carried on with Major Andre, too."

"Major Andre is a British gentleman."

"And you are an American and a Jewess."

"My mother was not Jewish."

"But your father is and you were never baptized."

"No, I wasn't."

"And we are all Colonials. All except you. Even your father is half a Whig in his heart. Cousin Hyam Solomon is Robert Morris's right hand; and all our cousin Franks, even David Franks from Montreal, are fighting in the Continental Army."

"I am a Tory and it does not concern you about Major Andre."

"You know it does, cousin Rebecca. You know how I feel about you. You are a Jewess. Father always remained a Jew and your mother is dead. Grandfather built the synagogue at New York and grandmother's name is inscribed on the Memorial Tablet. Marry me and forget your Tory playacting."

"Cousin Isaac, I am fond of you, but don't press me now about marriage. Help us get father out of

prison. I can never forgive myself."

Major Franks promptly rode to Valley Forge. Hyam Solomon, the patriot banker, too, exerted his influence with Robert Morris and President Laurens. Within the week David Franks was released, but was ordered to leave the city within 48 hours. Mr. Solomon promised to look after his affairs, and David Franks, accompanied by his daughter and his faithful steward, departed for Fort Ticonderoga.

Chapter III.

American or British?

REBECCA FRANKS was not a stranger to life in forts. At Ticonderoga she felt quite at home. Her father, who had carried on for years an extensive trade with the Seven Nations, was well known to the officers in the fort. Frequently on his visits to the frontier, the indulgent father had let himself be coaxed by his headstrong daughter to take her along with him. The friendly Indians nicknamed her "The Pale Face Princess" and, vain as she was, Rebecca was delightfully flattered by this title. She had made more than one trip to the neighboring Indian villages and was on friendly terms with several of the Iroquois chiefs' daughters. The two or three Colonial officers who were attached to the fort went out of their way to entertain the beautiful heiress. All in all, exile was not so bitter to Miss Franks, it kept her away from mischief, and her father was in his heart very much satisfied.

However, a poignant sorrow did come into her life. Months had passed and there was no news of Andre. Her cousin, Isaac, too, had refrained from writing to her. And if the truth be told, she did not know in her own mind which of the two she really preferred. Another doubt troubled her. What was she, American or Tory? Her father's family was divided between the two parties. Her father, himself, had some ten years before signed the Non-Importation Resolution, but contact with the British Officers had turned him Tory; yet she knew that in his heart he vacillated and devoutly prayed for a reconciliation. Conflicting sentiments battled for mastery in her own soul. She proclaimed herself a Tory and yet she instinctively thrilled everytime she heard an American victory reported. Especially, she could not brook an affront against the land of her birth.

It was while both father and daughter were turning over these matters in their minds during their enforced stay at Ticonderoga that the sad rumor came to the fort of the cruel fate of Major Andre. It was confirmed several days later by the official bulletin that was placarded on the flag-pole in the Fort. Major Andre, it announced, had been hanged as a spy after he had been found guilty by a court martial, and Major Isaac Franks was credited with his capture. In vain had been the overtures of General Clinton, the British Commander at New York City, in vain the intercession of influential Tory friends. It was generally understood that the court martial had been prompted to pronounce the harsh sentence as a reprisal for the execution of Captain Nathan Hale by the British. "A life for a life," the stern Colonel, who presided over the court-martial, answered all petitioners: "We shall deal with the British even as they do with our officers. This is justice, no more, no less."

The Colonies, still bitter over the fate of Captain Hale, applauded the verdict. Rebecca Franks was at first horrified at the news. She simply refused to believe it. Then she lapsed into a lethargy. Her logical mind told her that it was justice and the fortune of war. But her heart was sorely wounded. She schooled herself to hate her countrymen. Her loyalty to the cause of Britain and of Andre was intensified. The Revolution became a personal issue with her, and she felt that her place was in the center of activities. She could no longer contain herself in the retirement of the fort. She must go to New York, where General Clinton had his headquarters. And to New York she went, escorted by her father.

As to her cousin's part in apprehending her lover, she barely realized the situation at all. Then it dawned on her and she understood his long silence. "He has cut himself away from me forever," she muttered to herself. "He, too, is dead to me—both dead," she moaned, and set her heart to outwardly forget and appear to the world her old impish self, even though grief gnawed at her heart.

And to New York they went. The more prominent Jewish residents, and among those the New York member of the Franks family, had left the city and accompanied the young Rabbi Gershom Mendez Seixas, to South Norwalk in Connecticut. The Shearith Israel Synagogue had been closed when the patriotic Rabbi refused to offer prayer for the success of the British cause in the Province. But now a Hessian Jewish officer reopened it and officiated from its pulpit for the benefit of the few Jewish soldiers and New York Tories.

David Franks recalled that he had been made a Bar Mitzvoh at that Synagogue and made a generou contribution for the maintenance the edifice. Rebecca accompani him once when he lit a candle a placed it in front of the Memori Tablet on his mother's yahrzeit.

At Governor-General Clinton mansion, Rebecca was greeted e thusiastically. Several months elaps and she was again to be seen the military balls. Her wit spa kled and she was much sought afte Yet she held the New York socie belles in contempt. In a letter her aunt Phila, who had stayed b hind in Philadelphia, she wrote h impression of New York society follows: "The teeth of most Ne York girls are beginning to dec after eighteen. Our Philadelphia have more cleverness in the turn an eye than those of New York ha in their whole composition. Th cannot carry on a conversation f even half an hour without resorti to cards."

Nor did she lack admirers a suitors. But she had a contempt f the men, the New York Tory office as well. One night Colonel Ja Stewart, who had served with Was ington at Valley Forge and th turned British, remarked to her g lantly: "I have adopted your colo my princess, the better to secure kind reception. Deign to smile up a true knight." Miss Franks turn to her companions and exclaime "How the ass glories in the lio skin!"

She remained her own spirit and daring self. Her admirers nev tired of repeating her dashing s lies on the occasion of the Gra Ball at which Sir Henry Clinton hi self was the host. Sir Henry h ordered the band to play, "*Britann Strike Home.*"

"The Commander-in-Chief made mistake," the Tory belle cried o "He meant to say, Britons, Go Hom It became a huge joke and was r peated in every camp throughc the thirteen colonies.

"Good for the fair Jewess," t officers in Valley Forge, former co panions in the City Dancing Asse bly, observed to one another. "T bad she fell for the Britishers."

Isaac Franks, too, heard and a n hope blossomed forth in his hea But it was extinguished when heard, a few months later, the ne of her engagement to a British o cer, Colonel Henry Johnson. The were those who whispered that was not a love match, but an a ance of convenience, an escape fr America. Nevertheless, the mi riage was celebrated at New Yo and at the conclusion of the w Colonel and Mrs. Johnson left Am ica and made their home in Lond Colonel Johnson resigned from t

(*Continued on page* 191)

ate Jewish Fiction–Another Opinion

By ELMA EHRLICH LEVINGER

ET me say from the outset that I do not wish to discuss "Late Jewish Fiction — An Opinion," by Rabbi Jacob S. Minkin, as an outraged author. The fact that my novel, "Grapes of Canaan," his critic's teeth on edge in his le in the January issue of this zine, has nothing to do with the If he had set forth his opin- on this book and this book alone, uld have been content to allow riticism, no matter how unfavor- to remain unanswered. An st book-reviewer should be en- l to the expression of his reac- ; a sensible author should be to receive scathing criticisms in ified silence.

t Rabbi Minkin's article shrieks reply. So anxious is he to prove contention that late Jewish fic- is going to the dogs, that he uses st unfair and unscientific method rove his point. In one short le he lumps together four very rent types of books, and subjects f them to the same vitriolic e. It is as a reader of three of , rather than as the author of ourth, that I write this reply.

nsider, please, for a moment the books which our critic has hed in the same balance and con- ed wanting. "Rabbi Burns" is in the modern manner, harsh, le, photographic. "Jews Without ey" is propaganda, pure and sim- as even the densest reader should f he continues to the last page, which Gold states in so many ds that he has limned this study odern social conditions that all read may know the dire need e Revolution. "The Generations oah Edon" suggests the methods e Russian dramatist. "Grapes of aan" is a novel of a most con- ional type. Whether Pinski in erations of Noah Edon" wished oint a moral, I have no means of ving. But I can honestly say that Grapes of Canaan," which also s three generations of American , the author had no loftier ambi- than to write a readable story.

consider four such different ks as similar, is as though a re- er would undertake to criticise cle Tom's Cabin," "The Kentucky inal" and "The Fire in the Flint" ne breath, merely because the e are laid in the South.

hey are cheap and common ks," writes our critic; "they are ar without being clever, salacious without being interesting, and sensuous without even the excuse of realism," "Vulgar," "salacious" and "sensuous" are rather nasty words to fling about so carelessly, so we will try to examine this charge first.

"Rabbi Burns," with its shadow of a bed in every chapter, may be considered somewhat salacious to those who would not feel at home in the wilder circles of Hollywood. True, there are several wanton women and an oversexed flapper in "The Generations of Noah Edon." There is not a single salacious episode in "Grapes of Canaan" although a husband's perfectly normal affection for his frigid wife is touched upon in one chapter; while the scene in "Jews Without Money," where the untaught East Side child first learns of sex, although extremely frank, was done with such pity and understanding that the writer of this article at least read it without a single blush. Again, several social affairs in the first two of these novels, did deal with vulgar license, which might have proved embarrassing to a naive reader. But even here, I believe the author's intention must be taken into account. Such vulgar incidents were introduced as part of the stories and are absolutely clean of the smut which would have crept into similar episodes in a tabloid serial.

As for "sensuous," if I understand the word aright, there is not a sensuous moment in any of the four works under discussion. If Rabbi Minkin is in doubt, let him compare, say, a scene from "Thais" to similar moments in "Rabbi Burns" and "The Generations of Noah Edon." Our two moderns have given us sensual types, alas, too common in our Younger Generation. But they are no more sensuous than the bathing beauties who lately extolled the flavors of their favorite brand of cigarettes!

A more serious charge, since the four authors are all Jews, is that they "find nothing but cheap and vulgar cynicism" in contemporary Jewish life, that "death and annihilation seem to them the only price the American Jew must pay for his new life." This is an unwarranted assumption, although it is true that not one of the writers under discussion attempts to draw the saccarhine "Daniel Deronda" so beloved by every Jew whose daily creed is "Let us put our best foot forward .... for the *goyim*."

"Rabbi Burns" does draw a despicable type of Jewish rabbi and Jewish layman: yet any reader with any iota of fairness should realize that the author claims to portray merely a segment of American Jewish life. In "Jews Without Money," not the Jew but *poverty* is the villain. It is as Michael Gold should say: "Lo, I shall show you the depths to which decent people can come when surrounded by dirt and disease and vice." He wrote of East Side Jews rather than Irish or Italian immigrants because he wisely drew out of the reservoir of his own background. When he draws a Jewish prostitute, he does not bid us witness that a Jewish daughter may forget the teachings of her people; he cries instead against a system that dooms the underpaid, underfed, untaught girls of every race into the streets.

In both "The Generations of Noah Edon" and "Grapes of Canaan," we find the second and especially the third generation falling away from the fine Jewish life, the high idealism of the first. But not as Jews! Pinski does not tell us that wild flappers cannot be found in any but Semitic circles; the three grandchildren of the pious old Jew in "Grapes of Canaan" are no rarity in the American scene. They are weak, not because they are Jews, but because they are no longer good Jews. And both of these books end in a note, not of futility and destruction, but of hope. In Pinski's tale we find one of the grandchildren in the last chapter talking with his grandfather, promising that in his own way he will carry on the patriarch's ideals. And in contrast to the materialistic second generation hero of "Grapes of Canaan," there is the boy, who, though his idealism may vary from his grandfather's, is willing to leave comfort and security behind that he may go out to seek his star.

Our critic has the temerity to mention Israel Zangwill (there is no Jewish writer I envy more!) as the shining example of a Jewish author who wrote truthfully of the Jew, but did not hold him up to undue criticism. Rabbi Minkin mentions "The Children of the Ghetto." Yes, the story of a by-gone generation, matched by pictures in sympathy if not in artistry by the very authors he so berates. What of Gold's father in "Jews Without Money," Noah Edon, or Raphael Kuprinsky? And what of the storm of criticism that arose in London when Zangwill brought forth "Grandchildren of the Ghetto"? What of this brilliant story-teller's snob-

bish matron, his renegade artist, his boot-licking rabbi? Rabbi Minkin, if he has read this later work (and few book reviewers save Zangwill fans have!) will properly retort, that unlovely as these Jews are they are not drawn in the violent colors of these later works. Forgetting, no doubt, that Zangwill wrote in a much less violent literary age than ours, and that our modern authors, writing for moderns, reflect both the life and the literary freedom about them.

One point Rabbi Minkin has made — and it tells against him. He admires the lovely Jews of Eliot and Disraeli and Zangwill and begs modern Jewish novelists to follow their example. But these Jews belonged to an era which Sachs has well characterized in the title of his volume, "Worlds that Passed." Unless the Jewish author of today wishes to write purely escape literature of his people, he must turn away from that idyllic era when the Jew was a Jew in a wholly Jewish community.

It is rather a significant fact that in each of these very different studies we find the same disintegration of Jewish life in America. In the whirl of Hollywood and the quiet backwaters of Mortonville, in the East Side of New York and along the Avenue, are pictured to a greater or lesser degree the removal of the ancient landmarks, the homelessness of the Jewish spirit. Our critic will say that such pictures, although true in part, do not tell the whole story. He will assert, and justly, that for every waster and climber in American Jewish life, he can find us a dozen self-respecting, hard-working and loyal Jews, who are an asset to any people.

This is the old battle between the social historian and the artist. Excited Irishmen pelted the Hibernian actors with potatoes at the first New York performance of "The Playboy of the Western World" although Synge never claimed that his daredevil hero was typical of the average God-fearing, law-abiding Irishman. Sensitive Negroes have protested against novels and plays, portraying the jazz element of their race, contending that for every wastrel in the black slums of Louisiana or Harlem there are dozens of worthy heads of families, church - members and worthy citizens. Examples might be endlessly multiplied. It should be sufficient to note that Irish, Negro, and Jewish authors alike have found the unusual and the spectacular the most grateful material. The decent, upstanding Jew is, we fondly believe, in the majority; but his daily life of domestic, business and community interests is hardly exciting enough to furnish the scenario of novel or play.

Granted that every author has a right to choose the most colorful material for his subject, there is little wonder that in our day of realism our four writers have pictured four rather unlovely phases of Jewish life. But what is even more significant, these four Jews — journalist, propagandist, dramatist, and fiction writer — have in their very different books all given the same picture, though with vastly diverse technique.

Attacking these recorders of a phase of the contemporary scene as untruthful and malicious is a performance scarcely worthy of a critic of Jewish American fiction and Jewish American life. It would seem wiser to look facts fearlessly in the face; to tell ourselves that Jewish life in America should be purged of some of its undesirable elements; to seek to remedy the conditions, which even Rabbi Minkin dare not brand as untrue, but believes should not be brought to light.

Goethe and the Jews

(*Continued from page* 173)

men from Frankfort. Goethe, a wealthy Gentile, and Börne, a product of the oppressive Judengasse, with a martyr's passion for justice and liberty. He only expects from Goethe th which he himself offered freely sacrifice for a cause, martyrdo He, Börne, turned down a lucrat post with Maeternich, Prime M ister at Vienna, but Goethe clung t comfortable berth with the Prussi kinglet at Weimar. "He had a qu individual, spontaneous animosity Goethe, the aristocrat. He does attempt to condemn Goethe's gr works, he invariably confines hi self to attacking Goethe in his po ical relations" or, rather, in his po ical laxity. And Börne was not only radical of the time who t Goethe to task for his aloofness fr the political arena, as he put it i biting words: "Goethe, more tim than a mouse, burrows in the grou and gladly dispenses with light, a liberty, everything, so long as he left in peace, in his hole, gnawing his stolen bacon."

The centenary of Goethe's pass still finds Germany radically changed in its attitude to its Jew citizenry. The potent influence Germany's greatest genius for a c tury and more, has not achiev much in the interest of "truth a impartiality" — qualities with wh Emil Ludwig endows Goethe, dedicating his English edition of biography to George Bernard Shav

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THE PRINTED PAGE

LET NONE BE NEUTRAL

ld Peace and Armaments, by A. J. acobs (Hutchinson, London).

HE manner of this book suggests that of John Stuart Mill. The d logic, the chaste English, the rless coherence, remind one of 's famous essay on "Liberty."

r. Jacobs holds that in our at- pts to obtain world peace by ns of courts, leagues, pacts, con- ation, arbitration, and even dis- ament, we are placing the cart re the horse. Security must come ; juridical arrangements after- d; just as in civil life men resort courts because, courts or no rts the security of each is (either ctly or through the police) the cern of all.

milarly recognizing that the peril ne country is the peril of all, ons should, according to our ior, abandon the principle of rality. Individuals still carry pons wherever the individual t for his own defense rely upon own prowess. Nations will in manner have to go armed until whole world of nations is ready ssure each one's protection.

he writer proposes that the na- s shall engage by treaty to send epresentative to a conference ch, upon imminence of war, may called either by one of the par- to the strife or by a group of r nations. The contracting par- need bind themselves to nothing pt such representation. At the ference steps should be consid- for averting the conflict, be e steps the publication of the s, appeal to public opinion, the nomic boycott, or even military e against a recalcitrant amenable o other control.

he author ably points out the iculars in which nations not only mble, but also differ from other viduals. Individuals are many; ons, few. Individuals are impul- ; national politics are necessarily perate. Individuals can aggress ecret and escape detection; na- s cannot wage war in secret. It nsequently more feasible among ons than among individuals to regard for unique circum- ces. Nations may hope to com- their differences even though rovided with a prearranged law , or unbound by commitments dvance.

he author is not altogether ex- t in his references to military force. He appears to feel that, once the principle of neutrality is superseded by the principle that whoever assails one nation assails all nations, matters will never reach the stage at which force will come into play. Up to the point at which he condones military measures, the author will doubtless have the assent of American readers. From that point onward there is likely to assert itself in the American reader that aversion to military entanglements which has kept America out of the League of Nations to this day.

ABRAHAM CRONBACH.

* * *

A SILVER ANNIVERSARY

Researches in Hebrew Literature, by Solomon R. Kagan, M. D. Vol. 1. (Moses N. Janton, Spokane, Wash.)

THIS publication, according to the announcement of the publisher, is not intended for commercial purposes. It is issued in a limited number of copies in celebration of the 25th anniversary of the author's literary activity. Beside a eulogistic note and biography of Dr. Kagan, written, in unidiomatic English, by the publisher, the book contains three short essays on "The Talmud, its influence and value", "Medicine according to the ancient Hebrew Literature", and "The Legends of the Jews." The essay on Medicine possesses some merit. Its scientific value would have been considerably greater had the author shown less zeal in his endeavor to prove that the rabbis of the Talmud anticipated Darwin, "all astronomers," and ever so many modern explorers in the realm of medicine.

SAMUEL S. COHON.

* * *

LIFE OF A SCHOLAR

Solomon Schechter, by Norman Bentwich (George Allen and Union, London).

NORMAN Bentwich's essay presents a sketch of Solomon Schechter's personality as well as a brief but penetrating estimate of his more popular writings. Bentwich succeeds in imparting more than a mere chronology of the events of Schechter's life or a mere category of his works by illuminating these with the sympathetic understanding of a disciple for his master. Schechter's striking and stimulating personality left its imprint upon the group of students who gathered about him in Cambridge and London, but it was not until he came to America as president of the reorganized Jewish Theological Seminary in New York that his personal influence became effective in Jewry at large. Those who were privileged to come under that influence will agree that "he inculcated a Judaism which should draw fresh inspiration from its Eastern tradition, and yet should harmonize with the new knowledge of the west." Bentwich asserts that Schechter did not intend to establish a new school of Jewish thought, but that his task was rather to vivify existing tradition. An exponent of the historical school, Schechter insisted that only when the conscience of Catholic Israel declared for change ought that change to be sanctioned by those in authority, but he, himself recognized the inadequacy of the assumptions with which the historical school worked.

Bentwich is particularly happy in his treatment of Schechter's essays.

MAX KADUSHIN.

* * *

SHIR HASHIRIM TRANSFORMED

Sulamith: A Romance of Antiquity, by Alexandre Kuprin.

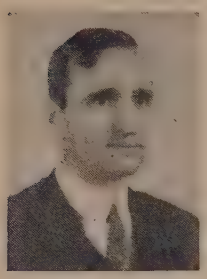
HERE the "Song of Songs" is amazingly transformed. Accepting an interpretation of Canticles now generally discarded, the author treats the book as a lyrical record of a love affair between King Solomon and the maid of Shulam.

Around this middle-aged sensualist and the thirteen-year-old Shulamite, the author weaves a story of Oriental court intrigue culminating in the murder of the girl at the command of Queen Astis of Egypt, who is jealous of the Shulamite's monopoly of the king's affections.

EDWARD CHAUNCEY BALDWIN.

NEWS OF THE LODGES

JUDGE Albert Cohn, president of District No. 1, installed the new officers at the tenth anniversary celebration of Rose of New England Lodge No. 898, Norwich, Conn. He delivered a comprehensive address, covering B'nai B'rith's chief activities. Brother Max Hanover of the local lodge described the achievements of his group. Although reservations had originally been made for 125 persons at this affair, 252 attended, and 50 more had to be turned away at the last minute for lack of space. Members of lodges in the neighboring cities and towns of New York, New Haven, Worcester, Springfield, Willimantic, and New London attended.



Albert Cohn

* * *

Lorain Jews Contribute To Wider Scope Fund

LORAIN Jews raised almost $1,000 at a mass meeting held in their new Temple last month. Part of the funds were sent to the Cleveland Jewish Orphan Home; part to the Joint Distribution Committee; and a larger share was turned over to the Wider Scope Fund of B'nai B'rith.

Richard E. Gutstadt, Director of the National Membership Bureau, was the main speaker of the evening. He was introduced by Samuel Goldstein, first vice-president of District No. 2, who is also chairman of the joint campaign committee, which consisted of Aaron Lertzman, Edward Gould, and Joseph Deutsch.

* * *

THE *Times-Picayune* loving cup for distinguished civic service during 1930 has been awarded to Brother Edgar B. Stern, a member of Salomon Marx Lodge No. 221, New Orleans. Brother Stern, who is a former president of the New Orleans Cotton Exchange and the Community Chest, as well as present president of Dillard University, was honored by the newspaper for his work in establishing Dillard University through the merger of several educational and health institutions. Brother Stern is one of New Orleans's outstanding citizens and identified with every civic organization. He is the son-in-law of the late Julius Rosenwald.

MORE than 400 persons attended a meeting in Columbus, O., sponsored jointly by Zion Lodge No. 62 and the local Zionist District. Rabbi Milton Steinberg of Indianapolis delivered the address, "Wanted — A New Philosophy of Judaism."

* * *

MANY inquiries have been received concerning the possibilities of purchasing Past Presidents' emblems for presentation purposes. It has now been arranged to have such emblems made for the use of the local lodges. The emblem is pictured herewith, actual size. They are priced as follows:

10-K yellow gold—$15.
14-K yellow gold—$18.
18-K white gold—$21.

All lodges interested have been requested to give several weeks' advance notice.

IT is a year since the B'nai B'rith Center at 36 W. 69th St., New York City, was opened. This enterprise was made possible chiefly through the efforts of Judge Myron Sulzberger, who is its president. He urged the New York lodges to see the urgent necessity and usefulness of having a headquarters and cultural center for B'nai B'rith in the great metropolis.

Myron Sulzberger

The B'nai B'rith Center serves only to house the meetings of lodges, but is a beehive of activ regular gatherings, and social aff arranged by the men's and wom B'nai B'rith groups. A program still richer content is contempl for 1932, including educational cultural activities, such as lectu forums, debates, and especially dent gatherings for Jewish stud of New York colleges and uni sities.

* * *

AT a joint installation ceremo Long Beach (Cal.) Lodge No. was host to Santa Anna Lodge 951. Sig Lipman, president of trict No. 4, acted as installing offi while Rabbi Jacob Cohen, Los geles, was principal speaker of evening. More than 200 atten several from San Pedro Lodge.

Minnesota Governor Praises B'nai B'rith in Yiddish and English at St. Paul Meet

"B'NAI B'RITH has distinguished itself throughout the world despite any anti-Semitic feeling which may exist in some places. I believe that largely due to the efforts of your organization, anti-Semitic feeling has almost completely disappeared in Minnesota. I seldom if ever hear any unkindly reference to the Jewish people now."

Thus spake genial Governor Olson, of Minnesota, at the 61st annual dinner of Minnesota Lodge No. 157, St. Paul, last month. Two hundred attended.

The Governor, who associated as a boy with Jewish lads on the north side of Minneapolis, delivered as much of his address in Yiddish as in English, and kept the crowd roaring with laughter at his Jewish sto and *bon mots*.

He was introduced by Judge tavus Loevinger, past president District No. 6.

Mayor Bundlie, of St. Paul, also livered an address at the dinner. said that present conditions co tute a real challenge to the Jew people "who have been no throughout history for their me power."

"I call upon the members of B B'rith," he said, "to muster t mentalities and give the world so thing constructive to the end that may rehabilitate ourselves as a ple, bring order out of chaos, carry on the great tradition of past."

B'NAI B'RITH HALL OF FAME

RABBI ABRAHAM NOVAK

t vice-president, new Cleve- Heights Lodge. Enthusi- worker. Placed meeting of his beautiful Temple at i B'rith disposal.

ALEX S. WINTNER

First treasurer of new Cleveland Heights Lodge. Personally obtained 18 charter members. Has attended every lodge and committee meeting.

AL. FRANKEL

First president, new Cleveland Heights Lodge. His unceasing labors in behalf of Order have greatly impressed new B'nai B'rith constituency.

WILLIAM BENSINGER

Treasurer, District No. 6. Organized Southern Illinois Council. At last District convention he pledged himself personally to get 100 new members, and he has obtained 85 to date!

LBERT SHULMAN

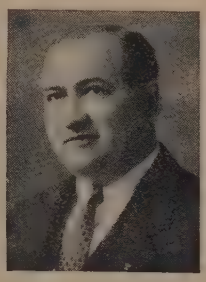
t secretary of new Cleve- Heights Lodge. Since nization of lodge, has rfully assumed many bur- of office.

ISAAC WAGNER

P. P. Ramah Lodge, Chicago, and District No. 6 committeeman. Personally reinstated 45 members prior to last District convention, and obtained many new members.

GEORGE NELSON

Vice-president, Lorain (O.) Lodge. Obtained 10 new members single-handed, which is 10% of whole lodge. Now engaged in re-enlisting delinquent members.



HARRY KAUFMAN

Elected Alderman in Willimantic, Conn., in a ward that hadn't elected a Democrat in 30 years. Past president Willimantic Lodge, and Jewish communal leader.

OWARD CHERNOFF

er, Lorain (O.) Lodge, trustee, Ohio State B. B. ciation. Conceived good- banquet idea as head of In- ctual Advancement Com- ee.

ADOLPH STEINER

Loyal member of Order for 64 years. Was president of New York Lodge for two years, also vice-president, secretary, and monitor. Is president of Tremont Temple, Bronx. Last year celebrated 60th wedding anniversary.

BENJAMIN SAMUELS

P. P. District No. 6, Chicago B'nai B'rith leader. He secured 75 new members and reinstatements in last three years. Outstanding communal worker for Jewish causes and indefatigable Ben B'rith.

BENJAMIN EPSTEIN

Charter member of Danville (Ill.) Lodge. Brought in at least 70 new members by organizing new lodges at Benton, Ill., and Litchfield, Ill. He is 67, and the son of Joseph Lazar Epstein, prominent biographer of Lincoln.

BETHLEHEM (PA.) LODGE AWARDS PLACQUE TO LEADING CITIZEN OF TOWN EACH YEAR

TWO hundred of Bethlehem, Pa.'s leading citizens gathered at a banquet last month to witness the first annual award of a "Best Citizen" placque by Bethlehem Lodge No. 920. Mayor Robert Pfeifle was the winner of the honor, which henceforth will be awarded annually by the lodge.

This affair turned out to be one of the outstanding events of the year in Bethlehem. Commenting editorially on it, the Bethlehem *Globe-Times* said: "This gesture on the part of our Jewish friends is a generous one and an indication of their loyalty to their home city and their appreciation of civic virtue. Their desire to give public recognition to the person who has done most to build up our city in all its avenues of development cannot but be heartily commended by the entire community."

To Brothers Milton Greenberg and Jacob Friedman of Bethlehem Lodge goes the credit for first conceiving of this annual award. During the summer of 1930 the former, who, at 24, was the youngest president of a lodge in the Order, and the latter, who was then secretary, decided to urge their lodge to sponsor the civic award. Assisted by Brothers Milton B. Riskin and David Greenberg, they drew up the plans which have now been executed. The winner was to be "*that citizen of Bethlehem who has in the year of* 1931 *done for Bethlehem an act of service best calculated to advance the largest interests of Bethlehem.*"

Judio Kilenyi, the Jewish sculptor of Budapest, now living in New York, was commissioned to execute the placque.

John Hartman was general chairman of the affair, and Harry Margolis was toastmaster. Archibald Johnston, former president of the Bethlehem Steel Company and former mayor of Bethlehem, presented Mayor Pfeifle with the award, while the main address of the evening was delivered by Rabbi Louis Wolsey of Temple Rodeph Sholom, Philadelphia. Many non-Jews and non-members of the Order were present, and the ideals and purposes of B'nai B'rith were fully explained. The lodge was heartily praised for its civic enterprise and attitude of goodwill toward the non-Jews.

At the banquet, Bethlehem Lodge pledged itself to make the presentation of the placque an annual award. Members who aided in making this the most successful affair ever held by the lodge, in addition to those already named, were Brothers Morris Finkelstein, Anton Sell, D. M. Goldberg, David Smith, William Bornstein, Isaac Koplin, Morton Newman, Abe Gottleib, and Oscar Brinker.

This is Mayor Robert Pfeifle, first winner of Bethlehem Lodge's annual award as leading citizen.

* * *

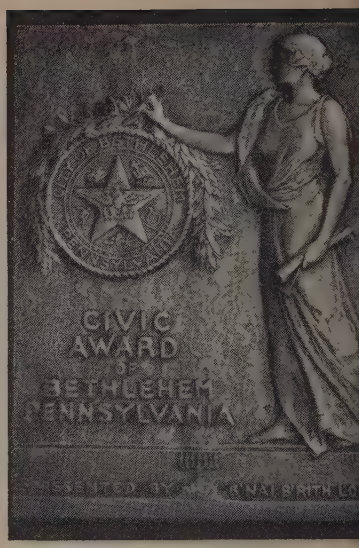
Los Angeles Initiates Large Class

AS the first result of the intensive membership drive in Los Angeles, a class of 59 candidates was inducted into the Order there last month. It is the first of a number of classes which will result from the present efforts.

Some striking incidents featured the initiation. One young member, Arthur Wolpe, conducted his father, Morris L. Wolpe, through the ritual and initiatory service. Another father and his two sons were initiated at the same time. The ages of those admitted ranged from 21 to 76 years.

* * *

MORE than 400 persons heard Rabbi Herman M. Cohen of St. Paul explain the significance and obligations of Judaism at an open meeting in Grand Forks, N. D., under the auspices of the local B'nai B'rith lodge. In the evening of the same day, Rabbi Cohen helped install the new lodge officers at a meeting at which new officers were also installed for the ladies auxiliary and the A. Z. A.



This is the medal which Mayor P won, and which will be awarded each by Bethlehem Lodge.

Washington Celebrati Appeals to Lodges

THE charm which seems to adl to the name of George Wash ton was probably never more parent in B'nai B'rith circles tha the present time. By reason of request of our good brother, gressman Sol. Bloom, Associate rector of the George Washington Centennial program, the Mem ship Bureau of B'nai B'rith c municated with all American lod The significance of the occasion revealed, and the willingness of Washington Bi-Centennial Com sion to co-operate with lodge community programs was expres

As a result of these commun tions, as well as of the appearanc the January issue of the B'nai B' Magazine of an article on the sub by Congressman Bloom himself, eral hundred communities in wh B'nai B'rith lodges function will joy in the coming few months usual opportunity for informa patriotic programs. These will ter around the life and activitie Washington, and will, of cou treat this outstanding Ameri figure from many angles.

Of particular interest is the templated celebration to be held Washington, D. C., when District 5 holds its Grand Lodge session t the last week in March. Cordial vitation has been extended to B'nai B'rith people throughout country to so arrange contempl trips that they will be in Washin for this unique occasion, which last from Sunday, March 27, thro Tuesday, March 29.

SEPH W. SALUS, president of the Philadelphia B'nai B'rith ncil and Luncheon Club, promi- t banker and former member of New Jersey islature, was guest speak- nd installed new officers a special ting of Cam- (N. J.) ge No. 915. described i B'rith ac- ies through- the world, also gave a orical re- of the Or- Brother rt A. Light, chairman of the adelphia B'nai B'rith prison wel- committee, made the presenta- to the retiring president, Dr. an I. Goldstein, who responded reviewing the activities of Cam- Lodge. Brother Benjamin F. dman acted as toastmaster.

Joseph W. Salus

* * *

nerican Immigrant Is .Z.A. Essay Subject

HAT America Owes to the Im- migrant" is the subject of the A. Z. A. national essay contest. judges this year are Mrs. Re- ah Kohut, writer and civic and munal worker, of New York; c L. Asofsky, general manager he HIAS; and Meyer W. Weis- editor of the *Jewish Standard*, onto. The contest closes May 1.

* * *

CE more the dramatic group at the B'nai B'rith Hillel Foundation hio State University has scored a shing hit, this time with Ludwig isohn's play, "Adam." This hit lls that the same Foundation le a name for its Hillel Players e and again with such fine work Ansky's "Dybbuk," Andreyev's Who Gets Slapped," Gilbert and ivan's "Pinnafore," and others. the picture, right, two scenes the Hillel production of am" are shown. The stage was ded into two parts, with separate ains, and while one half was to the audience, the other, with curtain drawn, was prepared for next scene, so that scenes fol- ed one another with smoothness rapidity. According to Rabbi J. Levinger, Director of the ndation, this was the first time a staging was attempted of this . As usual, the play was pro- ed entirely by student talent, in- ling the director and the pro- tion manager, Samuel R. Gold- and Julius A. Berliner, respec- ly.

New York and Philadelphia Public Rallies Inaugurate Greater B'nai B'rith Interest

B'NAI B'RITH interest and membership in the East will be expanded during March by a series of large public meetings in New York and Philadelphia. The first will be held March 9, at Temple Emanu-El in New York City. Judge Albert Cohn, president of District No. 1, will preside, and the speakers will be Pierre Van Paassen, the widely-known European journalist, who will discuss Hitler as a menace to world peace, and Richard E. Gutstadt, Director of the B'nai B'rith National Membership Bureau. David Rubinoff, famous violinist, and Cantor Rudinov, of Temple Emanu-El, will be on the musical program.

Similar public rallies to present B'nai B'rith's program and its services to Jewry will take place in Brooklyn, the Bronx, and Westchester. In the latter county the meeting will be held in Mount Vernon at Sinai Temple, March 16.

Following a conference of Philadelphia B'nai B'rith leaders, summoned by Judge Joseph Kun, and addressed by Isidor Kadis, of the Wider Scope, arrangements were made to convene a special conference of the Philadelphia and Eastern Pennsylvania B'nai B'rith Councils for March 13. The afternoon session will be held at the Manufacturers' Club and will be devoted to a discussion and the adoption of ways and means of strengthening B'nai B'rith activities in Philadelphia and vicinity. A public meeting in the evening will be addressed by Mr. Van Paassen and Brother Gutstadt. Judge Leopold Glass has been named Chairman of Arrangements in Philadelphia for this affair.

B'nai B'rith leaders in Brooklyn are planning to establish new lodges in separate sections of the Borough. They held a conference on Lincoln's birthday, Jacob I. Horowitz, president of Brooklyn Lodge, presiding. It was pointed out at this meeting that it is impossible for one lodge to carry out all B'nai B'rith work in Brooklyn, and that the various sections of the Borough, each representing a separate, self-sustaining Jewish community, should all have individual lodges. It was reported that the new lodge recently established in Flatbush is making great progress.

* * *

MRS. ANNA WOLFE MARGOSCHES, Ottawa, Can., past district deputy for Canadian auxiliary lodges of District No. 1, was invited to represent the Toronto section of the Council of Jewish Women as their delegate at the presentation to the Prime Minister of Canada of the "Petition for World Disarmament by International Agreement." The presentation took place in the Senate Chamber of the Parliament buildings in Ottawa. Mrs. Margosches is also past president of the Ottawa Women's Auxiliary No. 62, having held that office for four successive years.

A scene from Ludwig Lewisohn's "Adam," as produced by the Hillel Players at Ohio State University.

"Daddy" Freund is 85

ONE of the most widely-known and beloved men in the whole Order —Adolph "Daddy" Freund, of Detroit—will celebrate his 85th birthday on March 13. The best wishes for his continued health and happiness go out to him from every Ben B'rith.

Adolph Freund

"Daddy" Freund has not only been a president of Pisgah Lodge and of District No. 6, but he has been an inspiration to the whole Order. An A. Z. A. chapter is named after him. In fact, of late years he has displayed great interest in B'nai B'rith's junior auxiliary.

He has been a loyal Ben B'rith for more than 61 years.

* * *

BROTHER Richard E. Gutstadt, National Director of Membership, recently addressed Ebn Ezra Lodge No. 47, St. Louis. The meeting was marked by the presence of a large number of recently initiated members and several past presidents of District No. 2.

Brother Gutstadt presented a picture of the B'nai B'rith program which was calculated to show how vitally each activity fitted into the broad scheme of the Order, namely, the development of understanding Jews and conscientious Americans. His address was received with the utmost enthusiasm and with a demand that he address a joint meeting of leaders of the two St. Louis lodges at a special luncheon hurriedly called for the following day. A highly representative group attended the luncheon, which likewise proved most enthusiastic and constructive.

* * *

RABBI LEE J. LEVINGER, Director of the B'nai B'rith Hillel Foundation at Ohio State University, was elected treasurer at the annual convention of the Conference of Church Workers in the Universities.

CUTTING IT SHORT

STIMULATED by the article on the George Washington Bi-Centennial in the January issue of the B'NAI B'RITH MAGAZINE, Wilmington (Del.) Lodge No. 470 has resolved to sponsor an appropriate celebration in its city.

Moses Maimonides, whose 800th anniversary is approaching, was the subject of an address by Brother Rabbi Solomon Metz before Argo Lodge No. 413, Washington, D. C.

At B'nai B'rith Day exercises in Grand Forks, N. D., Mr. L. Rosoff, a member of the Board of Education of the city, announced that with the beginning of the next school year, "The Merchant of Venice" would be eliminated from the curriculum of the local high school.

A Hard Times party is now an annual event of Julius Houseman Lodge No. 238, Grand Rapids, Mich. A hundred persons attended the latest one.

"What is the Law?" was the question answered by Judge J. Elmer Peak, of Superior Court, St. Joseph County, in an address before Mamre Lodge No. 824, South Bend, Ind.

Denver Lodge No. 171 tendered a dinner and dance in honor of Simon J. Heller, president of District No. 2.

Members of Oakland (Cal.) Lodge No. 252 learned about the facts of life at a special "Medical Night" held by the lodge, during which the brethren in the medical profession delivered short talks illustrated by lantern slides.

Brother Dr. M. J. Seidner, of Ogden, Utah, spoke on "The Aspect of the Jew in Central Europe Today" before a meeting of B. F. Peixotto Lodge No. 421, Salt Lake City, recently. He has just returned from Central Europe, where he made an intensive study of this subject.

Cleveland Lodge No. 16 held its annual dinner and dancing party at Bellefaire, the new Cleveland Jewish Orphan Home.

Samuel J. Borowsky, educational director of the United Talmud T rahs, spoke on "The Educational S vey from a B'nai B'rith Viewpoi at a recent meeting of Mount Ro Lodge No. 729, Montreal, Can.

Hon. Montrose Strasburger de ered the address at the quarte meeting of Manhattan-Washing Lodge No. 19 at the B'nai B'rith C ter, New York City.

Henry M. Fredkin, Sedalia, M state deputy of Missouri, delive the address at a recent installat meeting of Missouri Lodge No. St. Louis. Brother A. B. Frey, p president of District No. 2, instal the officers.

In appreciation of his interest certain governmental matters in P tugal and for certain servic Brother Benjamin Berman, mem of Cincinnati Lodge No. 4, a former State Senator of Ohio, has ceived the Cross Dedicacao from Portuguese government.

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OPEN THE YEAR 'ROUND

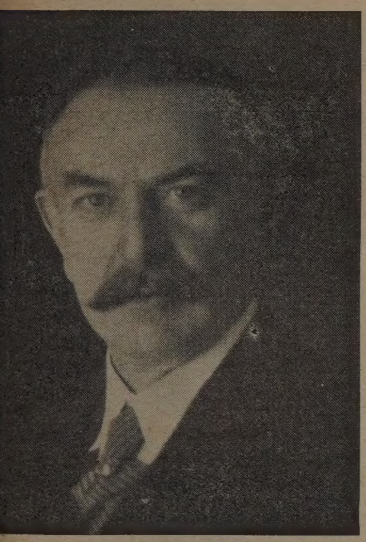
The Jewish Aristocra of England

(*Continued from page* 169)

smids, the Spielmans and the Mon fiores, and various other equally w known families. The welfare of t Jewish community, in fact, is sole preoccupation of many of aristocratic Jews. Neverthele practically all of them have in so strong capacity associated themsel with British thought and cultu Well known Jews such as Lord M chett, Sir Myer Spielman and Philip Sassoon have at some ti been in the public service. Philip was Under-Secretary for in addition to being a member of P liament for Hythe since 1912. L Melchett was Commissioner of Wo and Minister of Health. Sir My Spielman was formerly H. M. Insp tor of Reformatory and Industr Schools. Other Jews have been c nected with the arts, such as Joseph Duveen; with the army a navy, as Sir Edward David Ste Bart.; and Lieut. Richard F. Jes of the Royal Navy; while many ha turned their talents to politics, as the case of Sir Herbert Samuel a James de Rothschild.

The Jewish community of Engla is such a uniform one that any pos bility of an isolated aristocracy precluded. The fact that the d tinguished Jews are the leaders the community leaves very lit room for social life within Jew life itself. Thus, there are no Je ish social functions like those of t non-Jewish variety. There is snobbishness among Jews. The ar tocrats do not find their fellow Je beneath their dignity. The commu ity is too well oiled a machine anything of that sort.

ACROSS THE SEAS



Dr. Joseph Popper

VO presidents of District Grand Lodges across the seas have re-tly attained their sixtieth birth-s—Dr. Joseph Popper, of Czecho-akia, and Dr. I. Niemirower, of mania. The former also cele-ed his tenth year as president of Czechoslovakian B'nai B'rith rict.

r. Popper's chief contributions, District president, were the splen- organization of American relief k; care of orphans; assistance needy brethren; war loans to ows; organization of the tuber-sis sanitorium at Neran; and aid he establishment of a home for mercial apprentices. During the ten years the lodges in his Dis-t were strengthened internally, the total number increased from e to fifteen.

s early as 1924 representatives various European B'nai B'rith ricts came together in Karlsbad Dr. Popper's invitation, and the lt was the organization of that t, helpful, and unifying influence e Arbeitsgemeinschaft. Dr. Pop- was its president for the first e years of its existence.

special article on the very in-sting and significant life of Dr. nerower will appear in the next e of the B'NAI B'RITH MAGAZINE.

* * *

STRICT Grand Lodge No. 8, Ger-many, has published an unusu- attractive issue of its monthly azine; the entire issue is de-d to Jewish winners of the Nobel e. Pictures of these distinguished are printed, together with sketches of their life and work. Those included are Paul Ehrlich, Gabriel Lippmann, T. M. C. Asser, Alfred H. Fried, Robert Barany, Richard Willstatter, Albert Einstein, James Franck, Henri Bergson, Otto Meyerhof, and also Alfred Nobel himself.

THE District Grand Lodge of England is sponsoring a cash prize contest for essays on the subjects of (1) Obstacles to World Peace; (2) Jewish Doctrine and World Peace; and (3) Jewish Conditions and World Peace. Two prizes will be awarded, one to members' children between the ages of 18 and 21, and the other to members' children under 18.

The First Lodge of England, in London, sponsored a large open meeting at which several prominent speakers delivered addresses on peace, with special reference to the World Disarmament Conference at Geneva.

MAURICE GORDON LIVERMAN, J. P., has been elected president of District Grand Lodge No. 15, England. Born in 1892, he has crowded into a mere forty years an enviable number of outstanding accomplishments.

He was a Borough Councillor at the age of 26, and held that position for eight years. At 33, he was a justice of the peace. Two years later he was actually elected Mayor of Stoke Newington, but declined the honor. He has been for many years a member of the Board of Deputies and on some of its principal committees, the Council of the Anglo-Jewish Association, and Jewish philanthropic aid societies and social and literary societies.

Aside from his Jewish activities, he is now chairman of the International Service Committee of the Rotary Club, and closely connected with the League of Nations Union. Perhaps the most piquant incident in his public career was when he contested a parliamentary election during his honeymoon!

But amid all his interests—and he finds time even for his business—it is his devotion to B'nai B'rith that has stood out most prominently. It was largely due to his persistent negotiations with the Constitution Grand Lodge in America that the charter was granted for the formation of District No. 15, in 1926. To his credit, too, may be placed a year and a half's valuable work as president of the First Lodge of England, and it was he who handed the charter to the First Women's Lodge of England, and assisted in the establishment of the lodges in Edinburgh and Glasgow. He has also been a vice-president of the District Grand Lodge, its treasurer, and a member of its Executive, being associated with the latter since its formation in 1926. He has traveled extensively throughout the country in the interests of B'nai B'rith, trying to form new lodges, and when abroad he sought his brethren and brought them into closer relationship with the Order in England.

Mr. Liverman occupies himself so intensively with B'nai B'rith, that there exists a persistent story to the effect that at a meeting of the Deputies a member asked him what his business is, and he promptly answered: "The B'nai B'rith!"

Maurice Gordon Liverman, J. P.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Rabbi Abba Hillel Silver On B'nai B'rith Magazine

Editor, B'nai B'rith Magazine:

May I tell you how much I enjoy the B'nai B'rith Magazine? It is one of the most satisfying periodicals of Jewish interest which come to my desk.

It is alive and interesting and constructive. It is free from personal and party strife and from that morbid self-flagellation which is so characteristic of the pseudo-intellectual magazines which are, fortunately enough, disappearing from the Jewish scene one by one.

With kindest regards and best wishes permit me to remain

Very sincerely yours,
Abba Hillel Silver.

Cleveland, O.

* * *

JEWISH HOSPITALS UNFAIR?

Editor, B'nai B'rith Magazine:

Dr. I. M. Rubinow's fine review of Maurice Karpf's book, "The Scientific Basis of Social Work," which appeared in the February issue of the B'nai B'rith Magazine, says that "at least the field of Jewish social work will not be closed to Jewish applicants." I wonder whether a study was ever made to find out how many Jews hold responsible and semi-responsible positions in Jewish hospitals in America. In some cases it almost looks as if the doors are closed to Jewish applicants. There are other Jewish institutions which seem to take pride in their "broad-minded practise" of preferring non-Jewish employes to Jews.

In view of the restricted opportunities for Jews in the matter of employment it certainly behooves Jewish leadership to revise such "broad-minded policies" and open these opportunities to Jewish people.

Oscar Leonard.

Washington, D. C.

* * *

FINDS MAGAZINE EDUCATIONAL

Editor, B'nai B'rith Magazine:

I am a member of Emes Lodge No. 67 of this city, and a reader of the B'nai B'rith Magazine for the past six years. I really enjoy reading your Magazine more than any other that I have ever read. I find it to be very interesting as well as educational.

E. A. Yaffe.

Springfield, Ill.

* * *

THAT'S NOT THE SAME THING

Editor, B'nai B'rith Magazine:

In the February issue of your Magazine, under "Editorial Comment," in an editorial entitled "This is Not Good Will," you deplore the fact that the International Committee on Good Will has issued a sheet containing items of Jewish interest with an article on evangelism, reports of mixed marriages, news of mission activities, and advice to Christian and Jewish students on their endless opportunity to discuss religion and Christ. You further complain, and say that "self-respecting men are not to be approached that way," that "attempt to convert Jews implies insult to our religion."

To the above, permit me to say that every Jewish student should know and study not only his own literature, the Torah, but he should also know the New Testament in order to refute the evangelist who approaches him with the intention to proselytize.

Rabbi Eleazar said, "Be expeditious to study the Law, that thou mayest know how to refute the Epicurean." We do not consider Christianity to be the doctrine of Epicurus, but as Jews we can have no other saviour but God, which should be the answer to the evangelist. Why fear the propaganda of evangelists? The intelligent Christian knows well that the conversion of Jews merely increases the number of pork-eaters.

Wolf Adler.

Indianapolis, Ind.

* * *

LOSES NO TIME

Editor, B'nai B'rith Magazine:

The B'nai B'rith Magazine is a very interesting paper, and I read it from cover to cover whenever—or better say, as soon as—it reaches my desk.

R. Cohen.

Forest Hill, Tenn.

* * *

POINTS OUT REDUNDANCE

Editor, B'nai B'rith Magazine:

In the January issue of the B'nai B'rith Magazine, there is an article written by Rabbi Jacob S. Minkin, entitled "Late Jewish Fiction—An Opinion," in which appears the phrase, "a Jewish rabbi." In fact, I have observed that phrase as well as "a Jewish synagogue" throughout the entire press.

So far as I know there is not any other sect or religion whose priests or ministers are called rabbis, nor whose places of worship are called synagogues.

E. Weiss.

Ardmore, Okla.

* * *

ANOTHER GRAND CHANCELLOR

Editor, B'nai B'rith Magazine:

I read with considerable interest in the January B'nai B'rith Magazine that Frank Berman, of the Grand Domain of Michigan, was the first Jew to be elected Grand Chancellor of the Knights of Pythias, and again in the February issue that Abraham Segall was now holding that honored position in the Grand Domain of New York. I wish to call your attention to the fact that Judge Abram Klenert, of Paterson, N. J.—an active member of B'nai B'rith—was elected and served as Grand Chancellor of New Jersey for the year 1909. I am sending this item just to keep the record straight.

Jacob Cohn.

Paterson, N. J.

* * *

ANTI-SEMITISM MUST DISAPPEAR

Editor, B'nai B'rith Magazine:

The reluctance of the Christian to recognize the Jew's ability is gradually disappearing. My observations made in one of our local theaters have led me to this conclusion. The principal star was a Jewish comedian. It happened that very few Jews were present in the orchestra. The act ended in which the comedian had rendered a remarkable exhibition of his talents, entertaining to a high degree. Continued applause came from an appreciative Jewish audience in the balconies. The Gentile audience in the orchestra demonstrated pleasure, but very little applause. It was evident that they were pleased, but reluctant to show it outwardly.

That our people rank high as intellectual leaders has been a reality from time immemorial. This characteristic trait has made them a race very much in demand whenever and wherever the exercise of wisdom is needed. The good that the Jews are doing in hastening the approach of a harmonious civilization is known the world over. Their splendid achievements in every field of endeavor have been the best medium of the spread of goodwill.

To give recognition to merit is a natural impulse. Such inner emotions mi eventually come to the foreground in n mal, reasoning people. Psychology teach us that the body benefits by the expr sion of good and well-meaning emotio To repress them causes a physical a spiritual retardation of both body a soul. This is so even when an individu labors under any prejudice, anti-Semi or otherwise.

The endurance and progress of our ra is not only due to our active particip tion in almost every worthy calling, b also to our wholehearted recognition all peoples of all types, and our accep ance of their accomplishments on equality basis. This truth is gradual but laboriously dawning on the Genti Therefore, if what psychology teaches true, then I may venture to say that t time is not far distant when anti-Sem ism will be just another passage in h tory.

Joseph Greenberg

Newark, N. J.

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MANISCHEWITZ'S MATZOS
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MANISCHEWITZ MATZO
"NO OTHER MATZO LIKE IT"

EWISH BELLE OF OLD PHILADELPHIA

(*Continued from page* 180)

ıy, was created a Baronet, and ered Parliament.

CHAPTER IV.

The Confession

QUARTER of a century passed. At Bath, England, an American tor was ushered into the presence he mistress of the Johnson cas- He wore the uniform of an erican General.

Winfield!" a stately lady, past middle age, greeted him with tretched hands. "Forgive me, eral Scott, welcome, welcome! v is America?"

We all miss you, Rebecca," he ingly answered, "the Belle of adelphia."

And what brings the General to don?"

A diplomatic mission, my dear ecca."

A fitting mission for General t. You were always the diplomat hose golden days of our youth. tarry, let me call my husband, Henry." She called out, "We e a visitor from America!"

mmediately there appeared from library a tall, guant, but well- man, who bore himself with tary erectness. Lady Johnson oduced the two men to each er: "My husband, Sir Henry— eral Winfield Scott from Amer- a friend of my young and foolish s."

he three went out to the veran- A maid served cooling drinks. y gradually drifted to talk of olutionary times. Rebecca's eyes v misty.

have a confession to make, field," she said at last in a sub- l voice. "It has long preyed on mind. Now that you are here, mply must speak out. Believe I have always gloried in my rebel ntrymen—would to God I, too, been a patriot!"

slight frown as if of pain passed the face of Sir Henry. She was k to notice it, smiled affection- y at him, and continued:

No, no! I have never regretted marriage. No woman was ever sed with a kindlier and better band—but I ought to have been atriot before my marriage. You w, all my Jewish relatives were iots."

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etuating the memory of your beloved ones, at the same time an income to the Con- ation through the sale of Memorial Plates. e for our catalogue.
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JEWISH CALENDAR

1932

Rosh Chodesh Shevat	Sat., Jan.	9
*Rosh Chodesh Adar	Mon., Feb.	8
*Adar Sheni	Weds., Mar.	9
Fast of Esther	Mon., Mar.	21
Purim	Tues., Mar.	22
Rosh Chodesh Nissan	Thurs., Apr.	7
1st Day of Passover	Thurs., Apr.	21
8th Day of Passover	Thurs., Apr.	28
*Rosh Chodesh Iyar	Sat., May	7
Lag B'Omer	Tues., May	24
Rosh Chodesh Sivan	Sun., June	5
Shavuoth	Fri., June	10
	Sat., June	11
*Rosh Chodesh Tammuz	Tues., July	5
Fast of Tammuz	Thurs., July	21
Rosh Chodesh Ab	Weds., Aug.	3
Tisha B'Ab	Thurs., Aug.	11
*Rosh Chodesh Elul	Fri., Sept.	2

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

AMONG OUR CONTRIBUTORS

M. Y. BEN-GAVRIEL is a Jewish writer living in Palestine.

LEON SPITZ is founder and rabbi of the Community Synagogue of Bridgeport, Conn., and the author of "Memoirs of a Camp Rabbi," etc.

S. LEON is a prolific writer for the Anglo-Jewish press, in the East.

ABRAHAM CRONBACH is professor of social studies at the Hebrew Union College.

SAMUEL S. COHON is professor of theology at the Hebrew Union College.

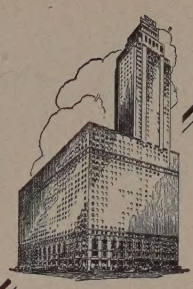
MAX KIDUSHIN is Director of the Wisconsin B'nai B'rith Hillel Foundation.

EDWARD CHAUNCEY BALDWIN is professor of English at the University of Illinois.

ELMA EHRLICH LEVINGER is the author of "Grapes of Canaan," "Tower of David," "Return of the Prodigal," etc.

LOUIS MINSKY is a frequent contributor to the Anglo-Jewish press in this country, and a correspondent for Jewish newspapers in England.

DR. M. J. LOEWENTHAL is a lawyer and English interpreter to the Courts in Berlin. In the years before and during the war, he was secretary of the then leading association of German Jews—the Verband der Deutschen Juden—and afterwards he was on the legal staff of the Jewish Congregation of Berlin. He was interpreter at the Conference of Progressive Judaism in Berlin during 1928.



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JOSEF GROSSMAN'S SONS

REGARDLESS of the actual weather, March officially ushers in Spring, and even though the past Winter, in most parts of the country, was unusually mild, the Spring season is a cause for rejoicing. Maybe business will pick up. . . . Anyway, the joke business ought to pick up, with everybody in a better mood. So send in your jokes to this page, and for those printed we will, as usual, award new books. Winners this month are: Mrs. Boris Brutskus, Berlin, Germany; Marion R. Miller, Fairmont, W. Va.; Irving L. Rudin, Dorchester, Mass.; Louis Tuller, San Francisco, Calif.; Harold Haas, Lorain, O.

The Shamus From Chicago

SAUL was endowed with a good heart, but did not suffer from an excess of brains. So when he met a *shamus* from Chicago who was addicted to riddles, Saul readily fell victim.

"Answer this one," grinned the *shamus*. "The son of my father, but not my brother. Who is it?"

"I give up," said Saul in perplexity after a few moments' thought.

"Me!" cried the *shamus* triumphantly.

A few days later, after the *shamus* had gone back to Chicago, Saul tried out the riddle on one of his own friends.

"What is it," he inquired mischievously, "that is the son of my father, but not my brother?"

After due cogitation, the friend gave up, and Saul blurted out:

"The *shamus* from Chicago!"

* * *

You Can't Blame Her

DURING the Einstein's stay in Pasadena, Mrs. Einstein traveled to Los Angeles one day alone. On the train the famous professor's wife, who speaks English fluently, fell into conversation with another woman.

Just before the train entered the city, the American woman, who had taken a liking for Mrs. Einstein, asked:

"What is your name, please?"

"Mrs. Albert Einstein," was the modest reply. "And yours?"

"Me?" smiled the other sarcastically. "Oh, I'm Mrs. Isaac Newton!"

* * *

Logical, But Not Reasonable

LEVINE was called as a witness one day in court. One of the first questions the attorney asked him was:

"Did you know the defendant?"

"Yes," answered Levine, "I've had a logical acquaintance with him."

"What do you mean — a logical acquaintance?"

"Well," answered Levine, "we're members of the same lodge."

* * *

Tact

LATE arrival: "I've come only to fetch my wife."

Hostess (gushing): "Oh, my dear Mr. Hyamson, why on earth didn't you come sooner?"

A Successful Career

ABIE: Yes, I'm writing poetry now for a living.

Sammy: Does your poetry bring any returns?

Abie: That's the trouble — it's all returns.

* * *

Don't Ask

TEACHER: Jacob, tell the class— why do we use soap?

Jacob: That's what I'd like to know.

* * *

A Sure Cure

MR. Finkelmann: Rebecca, I guess we will have to get rid of the cook.

Mrs. F.: But why? I thought you enjoyed her meals so much!

Mr. F.: That's just the trouble. I enjoy them too much; the doctor says I'm eating too much. So I thought *you* might do the cooking for a while....

* * *

A New Generation

MRS. CAHAN still had an old-fashioned radio in her home, to which she and her daughter Shirley, aged 3, loved to listen. One day, however, the mother was confined to bed with a mild case of influenza. Shirley looked on wonderingly as the doctor used his stethescope. At last, unable to restrain her curiosity any longer, she burst out:

"What station is he trying to get, mother?"

Well Guessed

"WHAT a small place the wo is!" exclaimed the bore at party, as though he were voicin new thought. "Just listen to t I've recently returned from a Co nental tour, and while in Paris I a man who lives one street a from me at home. Well, I met h again in Venice, then in Rome, ag in Budapest, and finally I crossed Atlantic with him on the way ho Now, what do you make of it?"

"Well," retorted Levin from rear of the room, "why didn't y pay him what you owed him in first place?"

* * *

It Worked

"I'VE done my good turn for tod dad!" cried Harry, the Scout, enthusiastically, as he ente his home and found his father re ing the afternoon paper.

"What did you do?" asked Mo his father.

"Well, you know the Jones's b dog?"

"You mean the one that's usua on a double chain because he's fierce?"

"That's the one, dad. Well, I s some boys walking to school, an felt sure they'd be late, so I let dog loose, and they were early!"

* * *

Retaliation

AVRUM had been very rude to father, and his punishment w to be sent to bed without supp After a while the boy's mother w to his room to see what he was doi She found him writing a letter.

"Is that a letter to daddy aski forgiveness?" she smiled.

"No," answered Avrum, sulkily

"Then to whom are you writin she asked.

"Well, if you *must* know," rejoin Avrum, "I'm writing to Rabbi San els for a divorce from both of yo

* * *

Maybe Both

SCHWARTZ: What! $75 for t dress? Are you mad?

Mrs. Schwartz: No, but I can that you are.